To

The Blessed Lord

SHRI KRISHNA

Dwelling in, and Controlling

the Hearts of all beings.

"Whoso offers to Me with love or devotion, a leaf, a flower, a fruit or water, that offering of love of the pure and self-controlled man, is willingly and readily accepted by Me."

Bhagavad-gita 9.26.



"Know that the Self is the master of the chariot and the body is the chariot. Know that the intellect is the charioteer and the mind the reins.

The senses are said to be the horses and the objects the paths for them. The wise men call Him the enjoyer who is in union with the body, the senses and the mind."

—*Katha Upanishad* III. 3-4

"I believe that wherever there are Krishna —the Lord of Yoga and Partha the Archer, there are surely prosperity, victory, happiness and firm righteousness."

—*Bhagavad-gita* 18-78.

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PREFACE



THE books on the Bhagavad-gita viz. commentaries and translations, essays &c are legion; still I think that no apology is needed for adding one more to the number.

For as Shree Jnaneshwar, the well-known author of the best commentary 'Bhawarthadeepika' on the Gita, has said that the Bhagavad-gita is like high heaven where eagles might soar as high as possible, while at the same time small birds like Bharadwaja (this happens to be my Gotra name) and others also can fly as high as they can and if they cannot proceed further they might station in the midway, resting and free-wheeling (floating) as long as they like. Herds of elephants go for water to the banks of the milky ocean, but nobody prevents the mosquitoes from getting there. Royal geese strut on the road, but that does not mean that others should not stroll over there. Big

vessels hold more water, but can we not get hold of mouthfuls of it according to our needs? Electric lamps emit strong light, but small wicks have their purpose to serve. The sky casts a big shadow in the sea, but a small one in a pond according to its capacity. Similarly because Vyasa and other great intellects worked on this treatise (Gita), it does not stand to reason that we, little fellows should not dabble with it. Mountain — big sharks move and play in the ocean ; does that prevent small fry (fish) from swimming and playing there? Aruna the sun's charioteer sees the sun as he is very near, but do not ants on the earth have a look at him also?

Lastly the Blessed Lord of the Bhagavad-gita accepts the garlands of Vyasa's sayings, but He is so simple and straightforward that He won't refuse my leaves offered to Him with love and devotion. So this work is confidentially prepared and dedicated to Him.

I tender my cordial thanks to my friend Mr R. N. Saraf who was most useful and helpful to me in the preparation of this volume from beginning to end. We also had to refer to

many books on the Bhagavad-gita, but particularly those by Babu Bhagawan Das, Justice K. T. Telang, Pandit Sitanath Tattwabhushan, Professor D. S. Sarma and others, for which we are highly obliged to their renowned authors and also to their publishers.

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INTRODUCTION



"TRUTH alone conquers' —
Mundaka Upanishad 3 1 6

Bhagaiad-gita, one of the Prasthantray

The scriptures of the Aryas are divided into two main groups or divisions — (1) Shruti and (2) Smriti The former is comprised of the Vedas, Brahmanas, Aranyakas and the Upanishads, while the latter, the two epics (Ramayana and Mahabharata) and the Puranas Of these two, the first group is considered to be more authoritative than the second There is a minor subdivision in the first group also, viz. the Karma kanda — the ritualistic portion of the Vedas and the Jnana kanda — the knowledge portion of the Vedas The first subdivision consists of the Vedas proper and the Brahmanas, and the other subdivision of the

Aranyakas and the Upanishads. The Jnana-kanda was regarded and is actually superior to the Karma-kanda. The Upanishads which mainly composed the Jnana-kanda were called the Vedanta as they formed the Anta or the end portion of the Vedas, Brahmanas and the Aranyakas and as they contained the Anta (gist or essence) of these scriptures — which is as follows :— "That the world proceeds from, rests in, and is finally merged in One Infinite and Undivided Being, called the Atman or Brahman ; and union with this Being is the highest good to be attained by man"

As time went on, these works i.e. the Upanishads commanded universal reverence on account of their sterling qualities and therefore many sectarian authors embodied their sectarian views in several treatises and called them Upanishads. Thus we have not only Shaiva, Shakta, Vaishnava and other Hindu sectarian Upanishads, but an Allo-Upanishad also. (The author of the Gita, whoever he may have been, wrote his work — the Gita and called it Gitopanishad. Thus Bhagavad-gita is an imitation of the Upanishad and as it contains the essence of the most spiritual phases of the Brah-

manical teachings and is written in the style and spirit of such depth and sublimity that it has become deservedly known as the Bhagavad-gita or the Lord's Divine Song.) It is thus considered as belonging to the same class as the older Upanishads (see Appendix No. 1) though it forms part of the Mahabharata and is therefore Smriti. As the number of the Upanishads has risen to more than hundred, the question — 'which are the older, really authoritative, real Upanishad's stands before us and has to be answered. It has been answered and practically settled in this way. The Upanishads which have been referred to and commented upon by Shankaracharya in his commentary on the Brahmasutras, are considered to be genuine and authoritative ones. They are twelve in number — The Isha, Kena, Katha, Prashna, Mundaka, Mandykya, Taitiriya, Aitareya, Chhandogya, Brihadaranyaka, Kowshitaki and Shwetashwatara. Some add one more — the Maitri Upanishad to this and make the number thirteen.

As these Upanishads were approved by all and held in universal esteem, attempts were made to reduce their diffuse, unmethodical utter-

ances to a system Finally they were arranged in Sutra form—about 558 aphorisms containing the gist of a great deal of meditation and reasoning by Krishna Dwaipayan or Veda Vyasa and called Brahma or Vedanta Sutras or Shatitika Sutras or Uttar Mimansa

Thus these three works viz the Upanishads taken collectively, the Brahma Sutras and the Bhagavad gita have been considered from very early times the principal textbooks on Vedanta They are also called Prasthanatrayam i e three Institutes of Vedantic religion and philosophy Though the Bhagavad gita is embodied in the Mahabharata, forming chapters 25 to 42 of the Bhishma Parva and thus belonging to the 2nd i.e Smriti division, it is still as deeply and widely honoured by our nation as the other two works or even more by some persons

Genesis of the Bhagavad gita

The question how the Bhagavadgita came into being is very interesting It is said that without Dhritarashtra and Sanjaya, just as with out Arjuna and Krishna, there can be no Gita. Let us see how It is well known that the royal family of Hastinapur was divided

into two branches (1) the Kauravas and (2) the Pandavas.

The former wanted to keep the latter out of the share or right of the kingdom claimed by them, and so after many vain attempts at settlements it was finally determined to decide the matter by fight. Each party accordingly collected its friends and adherents and the hostile armies met on the 'holy field of Kurukshetra.' At this juncture Veda Vyasa, the common ancestor of both the parties, presented himself before the blind king Dhritarashtra and told him that with his supernatural powers, he would give him eyesight if he wished to see the course of the fight, but the latter replied that he was unwilling to witness the deaths and bloody carnage of his relations and that he would be, therefore, satisfied with hearing the news of the war. Thereupon Vyasa deputed one Gavalgani Sanjaya, an officer of king Dhritarashtra, to relate to him all the events of the battle, giving him by means of his supernatural powers divine vision and all necessary aids for performing the duty allotted to him. Before the fight actually began, Arjuna was overwhelmed with the feeling of depression and

in order to remove this and make him fight, Krishna had to say certain things by way of advice. This conversation or dialogue is known as Bhagavad-gita and it was reported verbatim by Sanjaya to Dhritarashtra.

Part played by Sanjaya

Let us consider carefully the part or role played by Sanjaya in this respect. The belief that Sanjaya narrated the war-news including the Bhagavad-gita in the Dhritarashtra's palace where both were sitting, is very common. I cite two instances only. Lokamanya Tilak says in his Gitarahasya that Vyasa gave to the Soota (story-teller) Sanjaya divine sight, enabling him to see all things from the place where he was sitting and left the place after arranging that he should narrate all the war-news to Dhritarashtra (vide foot-notes to the first and the last verse of his Gitarahasya). K. Narayan Aiyar, B.A. author of the Permanent History of Bharat-Varsh (Mahabharata) says in his second volume (p. 324) that sage Vyasa arranges to furnish timely news regarding the progress of the coming battle at Kurukshetra to the blind Dhritarashtra inside the palace.

The authority for this belief is chapter 2, Bhishma-parva (vide verses 9-11) wherein it is stated that — Vyas spoke thus — "Oh king, Sanjaya will give you the war-news, nothing will be 'paroksha' (out of his ken) to him. Being endowed with divine powers (vision) he will tell you all the war-news as he would become omniscient. *He will see every thing open* or covert by day or night, all that is thought even in the minds (by the combatants)."

This common belief, we find, is no only, not borne out by the context of the Mahabharata but contradicted by the same ; for in the beginning of the Bhagavad-gita-parva — a sub-chapter No. 3 of the Bhishma-parva, it is stated that Sanjaya came from the battle-field and that he told Dhritarashtra that he had been to the battle-field and watched for ten days the valourous deeds of Bhishma their Generalissimo in vanquishing the hordes in his fight with the enemy and that he fell ultimately on that day. Then Dhritarashtra asked him the details of the war-news which Sanjaya gave. Then again Sanjaya went to the field and returned after 5 days to Dhritarashtra and gave him the news of the fall of the second great General

Drona (vide Drona-parva, ch. 1. 6-7). In this parva it is also related that Sanjaya often attended the war-councils or meetings at night and took part in the deliberations. He told Dhritarashtra that — every night they decided that Karna should next morning throw his Shakti — a deadly missile either against Krishna or Arjuna, but after the day dawned, everybody including Karna, as if by ill luck forgot all about this. Sanjaya again went to the field and returned after two days when their another great General Karna fell (vide Karna-parva ch. 1 15-17). Then again he went to the field and returned after Shalya — another General and Duryodhana were killed (vide Shalya-parva ch. 1. 14-25). In this parva it is also stated that Sanjaya himself was caught by Satyaki (Pandava General) and tied to his chariot and was being attacked and nearly killed, but was saved by the timely intervention of the sage Vyasa (vide ch. 29. 37-64).

If this story of Sanjaya as given by the Mahabharata itself is carefully examined, it seems that the belief that Sanjaya sat in the palace of Dhritarashtra and related to him all the war-news including the Bhagavad-gita that

took place on the battle-field as he was endowed with divine vision by sage Vyasa and deputed for this work, seems to be a myth. Therefore all the propositions and inferences shown from the common belief as stated above and made much of by prominent authors and writers require a careful revision.

Sanjaya, a war-correspondent

Bhagwan Shri Mayanand Chaitanya, the Promulgator of 'Aup-Dharma' (Divya-Drishti) has published a Marathi poetical version (1925) of the Gita and partly called it Bhagavadgitopanishad. Considering the above facts regarding Sanjaya's going to and returning from the battle-field of Kurukshetra now and then, he thought that Sanjaya was a mere war-correspondent and therefore pictured him in the illustration in his book as standing at the side of the wheel of Arjuna's chariot and thence hearing the conversation or dialogue between Krishna and Arjuna. If this be taken as true, another difficulty crops up; and that is the common belief that all the words of the Bhagavad-gita have come out of Krishna's mouth, falls to the ground. The main question

then would be whether Sanjaya was the competent authoritative man to understand such a philosophic work as the Gita and to reproduce it verbatim to Dhritarashtra. I leave the readers to decide the question after taking into consideration all the facts of the case as stated above.

Arjuna's Depression

Let us now consider in this connection, another fact of great importance viz. Arjuna's Depression ; for this fact has been made much of by most writers and big volumes have been written on this subject.

Mahabharata

Let us first briefly consider the great epic, the Mahabharata. As it now obtains, it consists about a lac of verses. Originally it was not such a big thing, being only a small treatise of labour 8,800 verses, describing the fratricidal war between the two sections of the royal family of Hastinapur and called Jaya. It was composed by Veda Vyasa. Subsequently there were later redactions or amplifications, the first one being by Vaishampayana who enlarged

the same to the extent of about 24,000 verses and called it Bharata. This redaction or amplified story was recited before the king Janamejaya, the descendant of the Pandawas at the time of his serpent sacrifice. This was heard by Sauti Ugrasrava who further amplified it to the extent of about a lac of verses and called it Mahabharata. Many episodes, philosophical and other matters have been added and the last redaction has been made a big repository of learning. Some suggest a third redaction, but Mr. C. V. Vaidya the Bharatacharya (expert on Mahabharata) thinks that there were only these three great works — (1) Jaya the original by Veda Vyasa (2) Bharata by Vaishampayana and (3) the Mahabharata by Souti Ugrasrava—two of Vyasa's disciples ; but it seems that there was a third or final redaction, because the person who speaks of Vyasa, Vaishampayana and Souti cannot be any one of them. And it is he who seems to be the real writer or the last redactor of the Mahabharata. He did not prefer to give out his name but it was he, who synthesized the previous writings or redactions and moulded them into one great piece of work of art and made it real Mahabharata.

The first work may not have consisted of the Bhagavad-gita, it may have been introduced by Vaishampayana or the nameless author along with other episodes and things. The last redactor praises the Gita in his inimitable way as follows — In the Ashwamedha-parva he mentions an incident where Arjuna asked Krishna to recapitulate the teachings given on the battlefield as he had forgotten them, but Krishna said in reply that it was not possible now as those teachings were then given when his mind was firmly fixed or rooted in Yoga. This shows that the Bhagavad-gita was not the work of Souti or the last redactor, but may be Vaishampayana's. The interval or distance of time between these redactions may have been not hundreds but thousands of, years, but all redactors did their work under the name of their teacher Vyasa, out of respect to him to such an extent that Vyasa became a generic name.

Now let us return to the fact of Arjuna's Depression and see whether it is real or a dramatic setting or prologue to the philosophic poem ; let us recall to our minds the exact circumstances just before the fighting commenced.

As we have stated before, Bhagavad-gita occupies chapters 25 to 42 of the Bhishma-parva; but there are three other sub-parvas describing the various preliminary things. In the first three chapters Sanjaya describes the armed hosts and their battle-arrays or formations and the various ill-omens these suggest. Then he describes in chapters 4 to 12 the Bhumi or land for which the armies were gathered to fight. It may be noted here that the seven dwipas (continents) including Jambudwipa and Sudarshandwipa described by Sanjaya to Dhritarashtra do not refer to or have any connection with the historical cities or provinces and historical incidents, but they are described as situated within the orb of the moon and seen like a reflection in the mirror. The moon, in religious literature has been explained as representing the mind. In this profuse but confounding description, Sanjaya clearly states that there is one Janapad (metropolitan city) for all, one Dharma, one Ishwara the ruler, father and grand-father and one self-supplying food. Among the heavenly bodies, the sun, moon and Rahu are also enquired into by Dhritarashtra and explained by Sanjaya. All this goes to show that Sanjaya is describing not

an historical fight, but a metaphorical one, between the forces of good and evil.

From chapter 13, the third sub-parva called Bhagavad-gita-parva (3) commences. In the beginning of this sub-parva, chapter 13, Sanjaya comes from the battle-field after ten days and relates the fall of Bhishma whereupon Dhritarashtra asks him about all the details. Four or five chapters are devoted to the descriptions of the armed hosts and their battle-arrays, one to the conversation between Duryodhan and Dushasan wherein the former advises the latter to try his best with all his men to save Bhishma their Generalissimo. The important chapters for us are 21 and 23; for they give us important points or clues regarding Arjuna's Depression which we consider now.

(1) In the first place it should be noted that Arjuna was a first class warrior, a unique hero. Chapter 22, verse 10 of this parva says that there is no warrior like Arjuna now, nor will there be any in the future. He had defeated not only Yakshas, Gandharvas, but even Gods, including Shiva. As such, he was not likely to be depressed.

(2) In the Virata-parva it is stated that the whole Kaurava army had invaded Viratnagar and looted the cows of the king Virata, suspecting there the presence of the Pandavas who were then living incognito. At this time Arjuna single-handed faced the whole Kaurava army and defeated it (vide chapters 62 and 63 of the parva). So the sight of the same army won't move and unnerve him.

(3) If there was anybody who was likely to be depressed at this juncture, it was Yudhisthir or Dharmaraja the eldest of the Pandava brothers and the mildest of the lot. It is related in ch. 21 of the Bhagavad-gita-parva that he came forward and looking at the impenetrable Vyuha (battle-array) formed by Bhishma, he lost heart and became pale with fear, but wonder of wonders! It was Arjuna who spoke to his brother as follows and removed his depression :— "They that depend upon their might and prowess only, do not succeed in the fight as they who depend on truth, compassion, piety and virtue and that victory is certain where there is righteousness; therefore we are sure of victory. Moreover according to sage Narada 'Where Krishna is,

there is victory (Yato Krishnastato jaya) as he is the eternal Purusha;' I do not see any reason for sorrow as the Lord of the universe and the three worlds wish you success." On this Dharmaraja took heart and retired to his place in the army.

(4) A little later, there is a conversation between Krishna and Arjuna, in which the former advised the latter to purify himself and pray to Durga, the goddess of war, for success. Arjuna accordingly descended from his chariot and sang a stotra (hymn) in praise of the goddess. The goddess knowing and being pleased with his devotion, appeared before him and in the presence of Krishna she blessed Arjuna saying — "Oh Pandava, you will conquer your enemies in a short time as you — Nara have got Narayan as your helper (Arjuna and Krishna are supposed to be avatars of Nara and Narayan — two Himalayan Rishis)." After this, the goddess disappeared and Arjuna being assured of success mounted his chariot. Under these circumstances it is not likely that Arjuna should get any depression.

(5) · The author of the Gita does not lay the main stress on the character of Arjuna as

a Hero. (He takes him as a man of action, a house-holder, in this case a Kshatriya whose duty is to fight for a righteous cause, and the problem set up by him is mainly ethical viz. whether it is proper for him, whether it is his duty, to slay his friends, relations and preceptors &c. He makes Arjuna say openly 'With my nature overshadowed by compassion and my mind perplexed as to my duty, I beseech you ; tell me what is really good to me, who is thy disciple and who has taken refuge in Thee' (ch. 2.7).

From all this, it seems that the scene of the battle-field including Arjuna's Depression is only a peg on which the author of the Gita hangs his teachings We hear very little about the din of war &c., after the first chapter : so it is clear that the battle-field and Arjuna's Depression — these are nothing more than a dramatic setting or device.

Who is Bhagwan Krishna?

Now a few words about Lord Krishna, the main and most important character of the Gita.

The character attributed to Bhagwan Krishna in the Gita is not that of any historic personage or king, but that of the Lord Almighty. The central idea of the Gita viz. Krishna, the divinity, driving the chariot of his friend and disciple Arjuna and communicating to him the highest wisdom might have been suggested to the author of the Gita by the verses 3 to 9, first chapter, 3rd Valli of the Kathopanishad, which speak of reason as our charioteer, mind as the reins, the body as the chariot, the senses as horses and the objective world as the road to be traversed over, and points out the evil of following the senses and the blessedness of following the reason.

As the character given to Arjuna is that of an earnest disciple, that given to Shree Krishna is that of a world teacher — not an individual appearing in a certain time and place but that of Universal or Supreme Self. Shree Krishna himself says in the Gita about him that he is the unborn, imperishable Self, Lord of all beings (ch. 4 6), the enjoyer of sacrifice and austerity, the mighty ruler of all the worlds, the friend of all beings (ch. 5.29) abiding in all beings (ch. 6.31), existing with two natures,

(a) lower one consisting of earth, water, fire, air, and ether ; mind, reason and egoism and (b) higher one, consisting of the individual self (ch. 7.4-5), the creator and destroyer of the whole world (ch. 7.6), the fluid in the water, the light in the sun and the moon, the Pranava (OM) in all the Vedas, the sound in ether, the virility in men, pure smell in the earth, brilliance in the fire, the eternal seed of all beings, the intelligence of the intelligent, the power of the powerful, the strength of the strong, devoid of desire and attachment, desire unopposed to virtue in all creatures, all strung in me as gems in a thread (ch. 7.7-11), knower of things, past present and future (ch. 7.26), upholder and nourisher of beings (ch. 9.5), the lord of beings (ch. 9-11), the imperishable beginning of beings (ch. 9.13), the father, mother, preserver and grandfather of the universe (ch. 9-17), the refuge, friend, source, the cause of dissolution, the resting place, the treasure-house and the seed imperishable (ch. 9-18). There are also various other passages of similar import in 6, 7, 10, 11, 13, 14, 15 and other chapters. In the tenth chapter Shree Krishna himself describes his various Vibhutis (manifestations) and says at the end that he sustains the whole

universe with a portion of himself. The historical Krishna of Dwaraka is referred to as Vasudev of the Vrishnis (ch. 10-37) as one of his manifestations, but this Shree Krishna thinks that the wise man who realizes that Vasudev — the all-pervading one is all-in-all really a high-souled man very hard to find (ch. 7-19).

Before closing this subject, a few words regarding Sanjaya and Dhritarashtra seem necessary. The latter, as we know him was blind, avaricious without asceticism and devotion and to such a one Gita is a Taboo (ch. 18-67); but as the Gita is specially related to him, we must think that this Dhritarashtra of the Gita is a quite different person, he was blind to the outer world, but awake to the inner or spiritual one. Sanjaya (Sam=Kopam and Jaya= conquers) means one who has conquered anger and therefore the Sanjaya of the Gita i e. one who wants to narrate the Gita must be a person who has conquered his passions including anger &c.

Bhagavad-gita not a spoken word,
but a written one

Many writers on the Gita and many people think that the whole of the Gita has come out

from the mouth of Shree Krishna and this has been reported verbatim to Dhritarashtra by Sanjaya who was blessed with divine vision by Veda Vyasa and deputed for this work; but the reader who reads carefully the foregoing remarks will see that all this story is a pure myth. Then comes the question 'what about the dialogue between Krishna and Arjuna?' If the dialogue has not taken place as reported, it is an imaginary one and put in a literary form. It is well-known that the dialogue was, and is a well-known literary form in which religious teaching was and is conveyed in ancient as well as in modern times. To cite a few instances. (1) *Yoga-Vashistha* (Sanskrit); Swami Rama Tirtha says about this book :— "One of the greatest books and the most wonderful according to me ever written under the sun is *Yoga-Vashistha* which nobody on earth can read without realizing God-consciousness." Nobody knows the name of the author of this wonderful book containing the famous dialogue between Vashistha and Rama. (2) *Guru-charitra* (Marathi). This is written by Saraswati Gangadhar Sakhare about the year 1558 A.D. (according to some, 1582) and contains the famous dialogue between Siddha and

Namdharaka. (3) *Granthraj Dasbodha* (Marathi) written by Samarth Ramdas about the year 1659-60. This contains a dialogue between Guru and disciple. Coming to the recent times, we find that (4) *The Hind Suaraj* (Gujarati-English translation, Indian Home Rule) was written by Mahatma Gandhi about the year 1909. This contains a dialogue between an Editor and a Reader. (5) *Swarajya-Katha* (Marathi). This is a small pamphlet published by Mr. N. C. Kelkar of Poona about the year 1916 and contains a dialogue in which the Soota or story-teller is made to expound Indian Home Rule Movement to Shounaka and other Rishis in the Naimisha forest. It is frequently used in the Upanishads viz. the Brihadaranyaka, Chhandogya and the Katha which have served as a model to the author of the Gita and from which he extracts some verses and ideas (see appendix No. 2). The story of the Mahabharata itself is also a dialogue. Note that the Shanti-parva contains long dialogues between Bhishma and Dharmaraja on Hindu philosophy, ethics, sociology and other matters and some of the characters therein are mythical and some historical.

The late Mr. Justice K. T. Telang says in his introduction to his Gita (page 5) published in the Sacred Books of the East Series that 'the commentator Madhusudan Saraswati likens the Gita to those dialogues which occur in sundry Vedic works, particularly the Upanishads. Possibly the Gita may have existed as such a dialogue before the Mahabharata and may have been appropriated by the author of the Mahabharata to his own purposes.' Another expert — the Bharatacharya, Mr. C. V. Vaidya says in his History of Sanskrit Literature Vol. I, page 21 "That the Bhagavad-gita *composed* by a *gifted* author contains the philosophical teachings of Shree Krishna represented as delivered on the battlefield. The author discloses this when he says at the end (ch. 18-70) that he who will study this religious dialogue between us, will, in my opinion, worship me with the sacrifice of knowledge; Shree Krishna could not have uttered these words; for there was then no dialogue which could be read. Plainly the author is out here in recommending his work for reading by religious-minded persons." The late Raghunath Shastri Parvate says in his Marathi edition of the Gita (vide introduction,

page 10) that the dalogue between Krishna and Arjuna like other dialogues in the Upanishads has not really taken place ; it is used to heighten the effect of the religious teachings contained therein.

The Gita professes itself to be an Upanishad. In the colophon, at the end of every chapter the author declares that in the Bhagavad-gita Upanishad, in the subject of Brahmavidya (Metaphysics), in the science of Yoga and in the dialogue between Krishna and Arjuna, the chapter entitled so and so, ends. Almost all the editions of the Gita contain this recital in the colophon at the end of every chapter ; so this may be considered as a genuine part of the Gita.

This shows that the author of the Gita, whoever he may have been, is following a well-known tradition in choosing the dialogue form for his teaching and making Krishna and Arjuna as the interlocutors. He clearly intends his Gita to be a dialogue between Krishna (Narayan or God) and Arjuna (Nara or Man) on some of the important problems of philosophy and life.

Let us now go to the date and authorship of the Gita.

Date : Mr. Sitanath Tattwabhushan has said in the 'Krishna and Gita' that the ancient history of India is a history without dates. Professor Max Muller has also said in his Hibbert Lectures that history in the ordinary sense of the word is almost unknown in Indian literature. Sir Charles Eliot put this point more clearly in his 'Hinduism and Buddhism' Vol. I. P. lxvii as follows :— "In fact Hindus have a very weak historic sense. In this they are not wholly wrong ; for Europeans undoubtedly exaggerate the historical treatment of thought and art. In science most students want to know what is certain in theory and useful in practice, not what were the discarded hypothesis and imperfect instruments of the past. In literature when the actors and the audience are really interested, the date of Shakespeare and even the authorship of the play cease to be important. In the same way the Hindus want to know whether doctrines and speculations are true, whether a man can make use of them in his own religious experiences and aspirations. They care little for the date, authorship, unity

and textual accuracy of the Bhagavad-gita. They simply ask, is it true, what can I get from it? The European critic who expects nothing of the sort from the work, racks his brains to know who wrote it and when, who touched it up and why?"

Under these circumstances, the fixing of the date, events and works in our ancient works is more or less a guess-work. In this, the tendency of the European Orientalist is to try to fix by their arguments as modern dates as possible while our scholars take the dates as ancient-remove past as possible. We have to consider here (1) the date of the Mahabharata war and (2) the date of the Gita. The date of the Mahabharata war is not definitely fixed. Some fix it between 12th or 13th Century B C. Mr. C. V. Vaidya fixes it definitely in his opinion at 3101 B C. It is believed that the teachings of Shree Krishna — the Bhagavad-gita were put in the literary form by Veda Vyasa, but how he did it, is impossible to know. Mr. Vaidya thinks that the present Gita is the work of Vaishampayan and its date is about 1500 B C. Dr. R. G. Bhandarkar says that it was composed not later than the beginning

of the 4th century B.C. Justice K. T. Telang considering the external and internal evidence regarding the Gita says (P. 19, introduction to his Gita) that the 2nd century B.C. may be taken as a terminus before which the Gita must have been composed. Professor S. Radhakrishna says (P. 14 of his Gita) that its date may be assigned to the 5th century B.C.

Authorship : We do not know the name of the author of the Gita. It is very evident that the author of the Gita was a close student of the Upanishads. Those who carefully study the Upanishads, know that the authors of these sacred works are so perfect and egoless, that they do not care to put down their names as authors and that, what names appear in the body of the works, stand more for principles than for persons. Following these characteristics the author of the Gita also, does not mention his name, but considering the whole text of the Mahabharata, it seems that though the authorship is attributed to Vyasa — the original legendary compiler of the Mahabharata, the book was put in its present form by Vaishampayan, the disciple of Vyasa. Mr. C. V. Vaidya is definite about this and says (P. 7

of his small Marathi edition of the Gita) that the Gita as it obtains now is the work of Vaishampayan. The author in Gita-Dhyana (see beginning) makes a bow to Vyasa of great intellect and full-blown-lotus eyes, which shows that he is the disciple of the legendary Vyasa. The Mahabharata states that the portion of the great work was recited to king Janamejaya at his serpent sacrifice and that Souti Ugrasrava the last redactor or compiler of the work was present. He says that amongst the mortals, Vaishampayan recited the Mahabharata and that he is a disciple of Vyasa and is the best of the knowers of Vedas (ch. 1-108-109 of the Adi-parva). So we think that the Bhagavad-gita is not the work of Souti Ugrasrava, but of Vaishampayana and put in proper order by the last synthesizer.

Before concluding this brief introduction let us touch two important points (1) object and (2) Gospel of the Gita.

(1) *Object of writing the Gita*

In the teachings of the Gita we see clearly a controversy between Karma-Yoga and

Karma-Sannyasa i.e. life of works and that of renunciation. At the time the Gita was composed it seems that the Sannyasa i.e. renunciation and the leaving of home and betaking oneself to forest-hermitages was considered to be sine-quo-non of a truly religious or spiritual life. Even Buddhism, Jainism and other like systems considered an ascetic's life as better than that of a house-holder. Dr. R. G. Bhandarkar says—"The religious systems that had sprung up were mostly atheistic. The Indian mind had become prone to indulge in mere moral discourses, and thoughts of moral exaltation, unassociated with a theistic faith, as appears clear from Buddhism and other systems and also from dry moral dissertations of which the Mahabharata is full. Such a system as that of the Bhagavad-gita was, therefore, necessary to counteract these tendencies. Theistic ideas were so scattered in the Upanishads that it was necessary for practical purposes to work them up into a system of redemption capable of being grasped easily. These appear to be the conditions under which the Gita came into existence (P. 29-30 Vaishnavism and Shaivism). The author of the Gita who was a

student of the Upanishads ransacked them and chose what things suited his purpose. The warm theistic elements were developed to the fullest extent and emphasis was laid on the personality of God. In the place of the impersonal Absolute, he created an Avtar, a divine Person who has created all beings and whom we have to love, fear and obey as he is the creator, protector and destroyer of the universe. The immense popularity of the Gita is, therefore, due to the fact that its author brings the Absolute of the Upanishads into personal relations with men without unduly limiting it. From a close study of the Upanishads, Isha, Shwetashwatara, Mundaka and Katha — specially Katha, the author of the Gita got much help in the matter of form, scope, ideology of his work. To any one who could make a comparative study of both the scriptures, this would be clear enough. As the author of the Katha Upanishad has expressed his ideas through his characters Yama and Nachiketas, so the author of the Gita has succeeded well in describing through his characters, Krishna and Arjuna his ideas viz. selfless action, how a man should view his duty to a part of the will of God and discharge it fearlessly and self-

lessly, how a house-holder should fight rather the battle of man than the battles of men (vide the end of chapter 3 of the Gita).

(2) *The Gospel of the Gita*

The next important question is 'what message does the author of the Gita give or what gospel does he preach?' On this point there are many divergent opinions. According to Shankara and advaitists, the Gita is a gospel of Jnana, according to Ramanuja, Madhwa and other dualists, it is a gospel of Bhakti. Some commentators divide the Gita into three sections (1) chapters 1-6 comprising the gospel of action, (2) chapters 7-12 forming the gospel of devotion and (3) the last six chapters forming the gospel of wisdom ; but this division is not very satisfactory, as there is a good deal of overlapping and as action, devotion and wisdom are nowhere entirely separated from each other.

In my short Marathi edition of the Gita published in 1929 by Messrs. K. B. Dhawale, I stated and even now I hold that the gospel of the Gita is very liberal and universal.

The author of the Gita calls it 'Yoga' which means union, fellowships, or at-one-meant with God. The word 'Yoga' is derived from the root 'Yuj' to join and means in its etymological and broad sense, joining, meeting or union of two things or persons. It has got also narrow senses, but they are not used in this context. It is not used as some commentators suppose that the Yoga of the Gita means their pet or favourite Yoga. It includes their Yoga, also others' yogas and many other things ; besides so comprehensive it is. This wider and more liberal connotation is clearly recognized in the colophon-concluding formula at the end of every chapter. There the Gita is described as a Yoga-shastra or a scripture of spiritual life.

As some commentators suppose, the various paths viz. Karma, Bhakti and Jnana Margas are not cut-and-dry i.e. quite different sadhans. " Who has prevented a Jnana Yogi from being a Bhakti Yogi and Karma Yogi (Actor) ? Bhagwan Shree Krishna himself says (vide ch. 7-17) that of the four kinds of Bhaktas i.e. Devotees, the Jnani Bhakta is superior. Besides are not the Bhakti and Jnana Yogis required to follow Karma Yoga and dedicate the fruits of

their actions to God i.e. to follow Karma Yoga to that extent? Did not the great Jnani Shankar follow Karma Yoga to a great or less extent? Was not the celebrated Vaman Pandit, an able advocate of Bhakti in his Yathartha Deepika — the well-known Marathi commentary on the Gita, a first class Jnani? Was not the great Yogi Jnaneshwar a Bhakta? Do not these instances show that a sadhaka has to practise, besides his hobby or pet sadhan, other sadhans to a more or less extent?" To put this metaphorically, we can say that the bird-sadhak has to fly into the heavens on the strength of his two wings Karma Yoga and Bhakti Yoga and aided by his tail or helm — the Jnana Yoga, soar into the etheral heights of the Spirit.

Many commentators say that as Arjuna was depressed on the battle-field he was advised by Shree Krishna to act i.e. fight and ultimately he did fight. That is, Bhagwan gave him Karma Yoga and in their opinion Yoga means Karma Yoga pure and simple. We have said earlier some things regarding the depression of Arjuna; but supposing for the sake of argument that the depression was real, where was

the necessity of preaching so many abstruse and philosophical things to Arjuna who was not at all ready for them? And we must also notice the deadly foes or enemies of mankind with whom Arjuna was asked to fight to the end. About this point Shree Krishna is clear enough. Towards the end of chapter 3, he advises Arjuna to fight not with the Kauravas but the eternal deadly foes of mankind viz. Desire, Avarice and Greed &c. (verses 37-43). To fight with the Kauravas will be Bharata war, "gird up your loins" and be fighting with these deadly foes of mankind will be Mahabharata war. In other words Shree Krishna advises Arjuna to engage himself not with the physical, but with a metaphysical (spiritual) war.

But the votaries of other Yogas (Bhakti and Jnana) say that there is another slogan or refrain in Shree Krishna's advice viz. "You will come to me, you will attain to my state and get peace and happiness &c. and this refrain is more numerous and spread all along the book. This will throw more light on the message of the Gita. Let us note some of them here. Ch. 6.14-15 says that the Sadhaka, self-

serene and fearless, firm in the vow of continence, the mind controlled, thinking on Me, let him sit, aspiring after Me. The Yoga united thus with Self, with the mind subdued, goeth to peace, to the supreme peace that abideth in Me. The verse 6-18 gives the meaning of the word 'Yukta' which we meet so many times in this connection, as "When the mind of the aspirant, fully restrained, rests entirely in the Self and when he becomes free from desire for all objects of desire, he is said to be 'Yukta,' i.e. established in Yoga. Verse 6-36 says that it is difficult for a man of uncontrolled mind to attain Yoga, but it is attainable by a self-controlled man." Verses 7-1, 7-17, 8.7-8, 8-14, 9-14, 9-22, 10.9-10 &c. emphasize the same thing. These definitions may also be noted. 2.48 defines Yoga as the balanced state of mind (समत्वं योग उच्यते) and 2.50 says that skill in (6.20-23) gives an elaborate definition and advise us to practise Yoga. If these dicta are not convincing enough, we draw the attention of the reader to 9.34 and 18.64-65 where Shree Krishna emphasizes himself this point on solemn affirmation.

Synthetic Interpretation

What is said above comes within the pur-

view of the synthetic interpretation of the Gita. A few months ago, my attention was accidentally drawn to an able and exhaustive article "The Gita — a Synthetic Interpretation" by Sir Brajendranath Seal, Ph.D. which was published in Modern Review of July 1930. In this article he describes three ways of interpreting the Gita, viz. (1) One or other of the three Margas — ways, viz. Karma, Bhakti and Jnana either as sole or optional according to differences of temperament or status, (2) Eclecticism (समुच्चय) of disciplines or sadhanas and (3) Synthesis (समन्वय) of disciplines. He argues extensively on these three ways and comes to the conclusion that the first two ways are not consistent with the real teachings of the Gita, while the 3rd way, viz. Synthesis is its key note. Eclecticism implies separate independent elements held together by some external bond as relation of principal and auxiliary or bond of means to an end. In Synthesis the elements are interconnected (अंगांगिभाव) and each is at once organ (अंग) and organism or organic whole (अंगि) to the other. Thus Karma (work) is an organ of Jnana (knowledge) and also an organic whole to knowledge. Similarly Bhakti (devotion) is an organ

of works and also an organic whole to works and so on. This implies that works cannot be taken apart from knowledge, nor knowledge apart from works and so with devotion. In other words, there is knowledge in works and works in knowledge. Again there is knowledge in devotion and devotion in knowledge and there are works in devotion and devotion in works.

Synthesis also implies that the elements are synthesized or unified (समन्वित) in and through an all-comprehending entity which relates, co-ordinates, unifies them all. Thus the synthesis of works, devotion and knowledge is possible, if all these three elements are centred in the Self (आत्मन्) or referred to a single Centre, Brahman or Paramatman (as in Brahma-Yoga, vide chapter 8 of the Gita).

In order to explain the synthesis of karma, bhakti and jnana, Sir Brajendranath Seal divides the Gita into 3 divisions (1) chapters 1-6, (2) ch. 7-12 and (3) ch. 13-18. The first division begins with karma, which means an emphasis on karma for certain temperaments, though of course on the synthetic view, jnana and bhakti are implied in karma and karma

cannot form any discipline without jnana and bhakti In the next stage we add jnana Thus we have the synthesis of karma and Jnana — here the knowledge element becomes explicit (clear), karma for the time being is being subordinated to jnana and bhakti remains implicit In the next stage we get emphasis of all the three—karma, jnana and bhakti when the bhakti elements are synthesized by way of karma in and through the Self or become centred in Brahman This is आत्मयोग or ब्रह्मयोग the consummation of the four disciplines (साधनचतुष्टय) and this is Liberation in this life (जीवन्मुक्ति)

The second division begins with devotion and goes to knowledge and works Here one starts with bhakti as the basis though both jnana and karma are implied in bhakti in the synthetic view, only there is emphasis on bhakti for certain temperaments But knowledge of the God — the object of bhakti is necessary for devotion So we pass on from bhakti to jnana, knowledge of the Supreme Self or Lord of all creation, and this synthesized with bhakti cognizes the object of bhakti in forms of the Concrete or manifest universe — first प्रकृति (universe) and then विभूति (special mani

festations) and finally विश्वरूप (the Manifest Universal) This leads to synthesis of bhakti and jnana The concretizing and the universal element is the concrete Universal Then in the next stadium (भूमिका) works are added by way of synthesis to this unification of jnana and bhakti (ज्ञानसमन्वित भक्ति) e g मत्कर्मपरमो भक्त vide ch 12) This is followed by a characterization of the devotee of this final state which necessarily repeats much of the previous characterizations of the Sthitadhee (Quiescent one) and the Yogi who follows Karma Yoga in the first six chapters, for the final goal is much the same in the synthetic view Thus we get the complete synthetic discipline (समन्वय साधन), but on this line, all elements and stages have a bhakti cast or note (or devotional tinge) and the synthesis is centred by way of devotion in Me (मयि भगवान) or the Supreme Self, just as on the line of works all elements and stages are oriented towards works, and the complete synthesis is centred *in* the Self or Brahman (ब्रह्मयोग) — the Brahman who is the support of sacrifice (प्रतिष्ठित in यज्ञ)

The third division begins with knowledge and goes on to works and devotion Now

take the case of one who desires knowledge at the outset, for we have seen that devotion necessarily implies knowledge This knowledge is necessarily directed towards the discrimination of the Kshetra (body) from the Kshetrajna (knower of the body)—the universal Soul (क्षेत्रक्षेत्रज्ञविवेकज्ञान) and not towards the dis crimination of Purusha from Prakriti as in the Sankhya (पुरुषप्रकृतिविवेकज्ञान) — vide ch 13 where the line of knowledge begins

Now comes knowledge — the highest knowledge (ज्ञान, ज्ञानमुत्तमम्) This knowledge pro ceeds by analysis of the qualities or modes (गुण) and by discrimination of that which transcends all qualities (गुणातीत) from the qualities or modes themselves (गुणान् अतीत्य गुणानविवर्तते —) This Jnana leads to the condition of that which transcends all qualities (गुणातीत 14 20 21) But in the very next slokas (26-27) it is stated that the never lapsing devotion also leads to the Brahman which is above all qualities (गुणातीत), ब्रह्मभूय) Knowledge thus leads to the knowledge of the three Purushas, Kshara, Akshara and Purushottam (वैश्वानर) the Perishable, Imperishable and the Transcendent (15-18) The knower of Purushottam is knower of

everything (सर्वविद्) and this knowledge is equivalent to worship in all modes and forms (सर्वभावेन भजनम्) (15-19). This is the secret who knows or understands this and becomes doctrine (गुह्यशास्त्र); he is the knower (बुद्धिमान) who knows or understands this and becomes consummate in works (कृतकृत्य) (15-20).

Now after the emphasis on knowledge so far, begins synthesis with works. First by discrimination of various forms of work, meaning ethical activities and not those as enjoined in the Vedas. First comes the discrimination between godly and ungodly (ch. 16). For the two orders of creation Daiva and Asura are the Good and the Evil. The way of the knower follows the godly virtues (दैवीसंपद्) but there are lost souls (नष्टात्मानः) who are sources of evil to the world (16-18).

Now about the relation of the jnani to shastric injunction. The Gita teaches that the jnani must not abjure shastric injunctions for mere reasons of pleasure or desire or gratification; such abjuration would be evil. But the jnani can also proceed without shastric injunction, and the synthesis of knowledge and works is also possible if spiritual works such as sacri-

fice, gift and austerity are done with the true spirit of reverence, but in case shastric injunction is not adopted as the guide, the jnani must follow the Sat (good) and abjure the Asat (evil ch. 17). Thus synthesis of knowledge and works is accomplished.

In Ch. 18, the works of the jnani are further characterized. We get here the true meaning of Sannyasa (Renunciation) and Tyaga (Abjuration) both necessary for the works of the jnana-yogi. What we require is Renunciation of works done with desire and Abjuration also — the giving up of the fruits of all work. Only spiritual sacrifice, gift and austerity should be done with sattwic (spiritual) faith.

Now in the works of jnana-yogi he must distinguish between the deed, the doer and the instrument of doing The Self is no doer or agent (not actuated by the idea of the ego).

He who aims at the synthesis of knowledge and works, (18-17), must according to knowledge distinguish works and agent. Each is

of three kinds according to the three Gunas (modes); after knowing this, he who aims at the synthesis of jnana and karma, must be free from attachment, without attribution to self, yet fraught with perseverance and enthusiasm, indifferent to success and unsuccess, and a pure selfless doer (18.26).

Finally works after one's nature or duties imposed upon one by one's birth should not be given up, even if faulty, one's own natural sphere of work is not to be given up (18.47-48).

Thus he who aims at the synthesis of knowledge and works, attains the fruition of Naishkarmya (quiescence or actionlessness, 18.49). The order is indicated as follows : ज्ञानस्य या परा निष्ठा etc. (50), then शांतब्रह्मभूयाय कल्पते (49-53). Then the state of being one with Brahman (ब्रह्मभूयभाव) is characterized.

Then, devotion is added to knowledge and works, for the one who is identified with Brahman attains para (supreme) devotion. By devotion he knows, then he enters into Me truly and then attains by My grace the eternal

station (55-56). It is not intended that every one necessarily should pass through all the three sets of courses. It would suffice for an individual to follow the course of discipline laid down in any of these divisions.

The above is not only a synthetic interpretation of the varied contents of the Gita, but also a synthesis of the various schools of interpretation themselves.

The subject is elaborately and exhaustively treated by Sir Brajendranath Seal. Therefore earnest students of the Gita are requested to get the original article and study it carefully if they want to be really benefitted by it.

Ramana Bhagwan's Synthesis

Ramana Bhagwan (1879-1950) of Arunachalam, South India, has synthesized very briefly and succinctly in his own original and inimitable way all the disciplines as follows :—

"The mind fixing itself-self-composed in the Heart is really Karma, Bhakti, Yoga and

Jnana Margas" (Upadesh-Saram 10). And has not Lord Shree Krishna said the same thing ?

" Fix thy mind on Me, be my devotee, worship Me and bow down to Me (9.34) and has He not given this as his highest secret of all on solemn pledge (18.64-65)?

And where does this Me or the Lord dwell?

Evidently, He the Lord dwells in the region of the Heart of all beings (18.61)."

So, the final conclusion is :— "*Fix or settle your mind, self-composed in the Heart.*"

N. V. GUNAJI

Vijayanagar, Thalakwadi,
Thursday, Diwali, 9.10.50.

GITA-MAHATMYA

(The Greatness of the Gita)



THE Bhagawad-gita is not a sectarian scripture. It has become on account of its intrinsic merits one of the world's greatest books — a world-scripture or scripture of humanity. It is read, studied and admired in many civilized countries of the world outside India. It has been translated into many important foreign languages — not at the instance of any propagandist mission or Government institution, but because the learned and disinterested scholars all over the world liked it and took interest in it. Souti, the great author of the Mahabharata or rather its final redactor praises the greatness of the Gita in his own inimitable way as follows :— He describes in Ashwamedhic-parva (chapter 16) an incident where Arjuna says to Shree Krishna that he has forgotten the precious teachings given to him on the battle-field and

that they may be recapitulated again for his benefit. Shree Krishna replies that this is not now possible as the teachings were then given when he was fixed or rooted in Yoga.

Now let us see what the author of Varaha Purana says about this subject —

"The Greatness of the Gita"

अथ श्रीगीतामाहात्म्यम् ।

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीगणेशाय नमः ॥ श्रीराधारमणाय नमः ॥

Bow to Shree Ganesh. Bow to the Lover of Radha.

धरोवाच ।

भगवन्परमेशान भक्तिरव्यभिचारिणी ।
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १ ॥

Dhara (the earth) said — Oh Blessed One, oh supreme Ruler, how may whole-hearted devotion arise in him who is obliged to reap the fruit of his prarabhdha karma (action which has begun to yield fruit), oh Lord. 1

श्रीविष्णुरुवाच ।

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥ २ ॥

Vishnu said — He who is obliged to reap the fruit of his prarabdha karma if he engages himself always in the study of the Gita, he becomes free, happy and is not stained by karma. 2

महापापादिपापानि गीताध्यानं करोति चेत् ।
क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥ ३ ॥

If he meditate on the Gita, all the sins including the great ones do not touch him as water touches not the lotus leaf. 3

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।
तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥ ४ ॥

Where is the book of the Gita and where its reading is going on, there are all holy places including Prayag and the rest. 4

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।
गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥
सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥ ५ ॥

And also all devas, rishis, yogins, Pannagas, Gopalas and Gopikas, Narad, Uddhava and their retinue give quick help where Gita study goes on. 5

यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ।
तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥ ६ ॥

Where the consideration, recitation, teaching of the Gita is going on, there oh earth, I definitely ever reside. 6

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ॥
गीताज्ञानमुपाश्रित्य त्रींल्लोकान्पालयाम्यहम् ॥ ७ ॥

I dwell in the retreat of the Gita. It is my best home. Having recourse to the wisdom of the Gita I protect the three worlds. 7

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥ ८ ॥

The Gita is my supreme Vidya. It is verily the form of Brahman. It is the eternal half syllable (dot on ॐ) everlasting, the ineffable essence of the self. 8

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।
वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥ ९ ॥

Spoken by Krishna — Consciousness-Bliss incarnate, to Arjuna, it is the three Vedas, the final bliss, full of the knowledge of the Tattwas (essentials). 9

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।
ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥ १० ॥

The man who constantly repeats the 18 chapters with unwavering mind, will obtain perfect wisdom and reach the highest goal. 10

पाठेऽसमर्थः संपूर्णे ततोऽर्धं पाठमाचरेत् ।
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥ ११ ॥

If the complete recitation be not possible, then one-half may be read. Then he doutbless obtains merit equal to the offering of a cow. 11

त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२ ॥

By reading one-third part he obtains the merit of the Ganges bath ; by reading one-sixth part he obtains the fruit of the Soma sacrifice. 12

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥ १३ ॥

He who reads one chapter with devotion daily, he becomes a Gana and obtaining Rudra-loka resides there long. 13

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
स याति नरतां यावन्मन्वन्तरं वसुन्धरे ॥ १४ ॥

The man who reads daily a chapter or a quarter-shloka he, oh earth, remains a human being during a manvantara (age). 14

गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
द्वौ त्रीनेकं तदर्धं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥

The man who reads 10, 7, 5, 4, 2, 3, 1 or half a shloka, 15

चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥ १६ ॥

He obtains Chandra-loka for ten thousand years. Ever engaged in the study of the Gita, after death he will be born as a man. 16

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।
गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥ १७ ॥

Having again studied the Gita, he obtains the supreme liberation. Engaged in the utterance of the Gita, the dying man reaches the path. 17

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥ १८ ॥

Attached to the hearing of the Gita, even the great sinner attains to Vaikuntha and rejoices with Vishnu. 18

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ।
जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९ ॥

He who always meditates on the meaning of the Gita while doing many actions should be known as a Jivanmukta and reaching the highest state after death. 19

गीतामाश्रित्य बहवो भूभुजो जनकादयः ।
निर्धूतकल्मषा लोके गीता याताः परं पदम् ॥ २० ॥

Having recourse to the Gita, many kings including Janak and the rest being cleansed of their sins and thus being praised, attained the supreme goal. 20

गीतायाः पठनं कृत्वा महात्म्यं नैव यः पठेत् ।
वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥ २१ ॥

He who after reading the Gita does not read the description of its greatness, reads in vain and his reading becomes a task. 21

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।
स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २२ ॥

He who studies the Gita with the description of its greatness, he obtains the fruit therof and the difficult path of attainment. 22

सूत उवाच ।

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ।
गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २३ ॥

Soota said — He who reads the eternal greatness of the Gita as described by me at the end of the Gita, obtains the fruit mentioned above. 23

इति श्रीवाराहपुराणे श्रीगीतामहात्म्यं संपूर्णम् ।

Thus ends the Gita-Mahatmya in Varaha Purana.

Note. The reading enjoined in the above verses has to be construed in a special and liberal spirit. It does not mean lip-repetition or desultory reading. On the contrary it means deep meditation or close study of the subject. The student has to read the Gita or its verses carefully, think about them carefully and meditate on them deeply so that the meaning or spirit of the Gita should soak into his soul

...67

and that he should be saturated to such an extent that his action should spontaneously correspond to what he studied and realized. In short studying the Gita whole or part means here living up to the teachings preached therein. Every important subject has to be studied or lived up in this way to attain the result.

GITA-DHYANA

(The Meditation on the Gita)

PRELIMINARY



BHAGAVAD-GITA is considered *to be the exposition of the philosophy* of Bhagwan Shri Krishna, arranged in the Anustup Mantra form by Veda-Vyasa. A mantra in the Hindu *shastras has the following things to* be attended to, before it is uttered and meditated upon. (1) Rishi who was its seer and who gave it out, (2) *Metre which modulates the voice,* (3) Devata a supernatural Being as its informing power, (4) Beeja i.e. seed which is a significant word or *series* of words *giving it* special powers, (5) Shakti i e. the energy of the mantra — the vibration-forms set up by its sound and (6) Keelakam i.e. the pillar which supports and makes strong the mantra.

In this case Veda-Vyasa is the Rishi of the Bhagavad gita mantra, the metre is Anustup, Shree Krishna, the Supreme Self is its Devata "Thou grievest for those that should not be grieved for, yet speakest words of wisdom" (Gita 2-11) is the Beeja (seed). "Abandoning all duties come up to Me alone for shelter" (Gita 18 66) is the Shakti and "I will liberate these from all sins, sorrow not" (Gita 18 66) is the Keelakam (central pivot)

Then before the Gita mantra is uttered and meditated upon, certain placings or arrange ments of the hands (kara nyasa) and the limbs (anga nyasa) intended to set up relations between the centres in the man's body and the corresponding centres in the body of the Lord universe have to be attended to "Weapons cleave him not, nor fire burns" (Gita 2 23)— Thus all hail to the two thumbs (earth sym bol), "Nor waters wet him, nor wind drieth him away (Gita 2 23)—Thus all Hail to index fingers (water symbol), "Uncleavable he, incombustible he, neither to be wetted nor dried away' (Gita 2 24)—Thus all hail to the middle fingers (fire symbol), "Perpetual, all pervasive, stable, immovable, ancient (Gita

2-24)— Thus all hail to the fourth i e nameless fingers (air symbol) "Behold, oh Partha, my forms a hundredfold, a thousandfold" (Gita 11-5)—Thus all hail to the little fingers (Akash symbol, the most subtle); "Various in kind, divine, various in colours and forms" (Gita 11-54) — Thus all hail to the two palms and backs of the hands

The other organs of the body to be attended to are the poles of the magnet of the body, they are —

(1) "Weapons cleave him not nor fire burns him" (Gita 2 23) — Thus all hail to the heart (2) "Nor waters wet him nor wind drieth him away" (Gita 2 23)—Thus all hail to the head (3) "Uncleavable he, incombustible he, neither to be wetted nor dried away (Gita 2 24)—Thus all hail to shikha (tuft or hair on the head) (4) "Perpetual, all pervasive, stable, immovable" (Gita 2 24)—Thus all hail to the Kavacha (encasement) (5) "Behold oh Partha, my forms a hundredfold, a thousandfold" (Gita 11 5)—Thus all hail to the three eyes — two ordinary and one (third) of wisdom (6) "To the various forms, divine and many colour-

ed" (Gita 11-5)—Thus all hail to the Astraya-Phat i.e. sound produced by the striking of the two hands.

For the propitiation of Bhagwan Shree Krishna the reading or studying is enjoined.

The Meditation on the Gita

अथ श्रीमद्भगवद्गीता ध्यानादि ।

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनम्
अम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

Expounded by Bhagwan Narayan himself to Partha and embodied in the midst of the Mahabharata by Veda-Vyasa, the ancient Muni, the pouress-forth of the nectar of Adwaita and consisting of 18 chapters, the destroyess of rebirth, Oh blessed mother Bhagawad-gita, I meditate on thee. 1

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र
-येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः६

Hail to thee, oh Vyasa of wide intellect, whose eye (vision) is like the petals of the full blown lotus, by whom the lamp of knowledge filled with the oil of Bharata, is lit up. 2

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Salutation to the Parijat Kalpatarus (wish-yielding tree) of the suppliant, to the holder of the divine cane in hand, to the embodiment of knowledge (Teacher) and the milker of the Gita-nectar. 3

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

All the Upanishads are the cows, the milker is the Gopal-Nandan — the joy of the cowherd, Partha the calf, the man of good intellect is the enjoyer and the milk drawn out, is the nectar of the Gita.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

I bow down to the God, the son of Vasudev, the destroyer of Kamsa and Chanur, the supreme joy of Devaki, the Lord Krishna the world teacher. 5

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥६॥

With Keshav as helmsman, verily was crossed by the Pandavas that battle river whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue lotus was Gandhar, whose crocodile was Shalya, whose current was Kripa, whose billows were Karna and whose terrible alligators were Ashwathama and Vikarna, and whose whirlpool was Duryodhana 6

पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासंबोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥ ७ ॥

May this lotus of the Mahabharata be for our good, born in the words of Parashar, sweet with the fragrance of the meaning of the Gita, followed with many stories (episodes) and awakened by the stories of Hari, gladly and repeatedly sucked up by the bees of good men in the world day by day, cleanser of the stains of Kali. 7

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥

I salute Him Madhava — the Supreme Bliss whose grace makes the dumb man eloquent and the cripple climb the mountain. 8

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥९॥

इति ध्यानम् ।

Whom Brahma, Varuna, Indrá, Rudra and the Marutas praise with divine songs and whom the Sama chapters sing with the Vedanta with the angas in the pada and krama patha methods and with Upanishads, whom Yogis see by the mind fixed in meditation, whose end the suras and the asuras know not — to that God my obeisance. 9

BHAGAVAD-GITA

1 — The real Kurukshtra is this our life.

2 — This our body is the chariot drawn by the senses and the appetites.

3 — The rider and warrior is none but our own Self.

4 — The real Krishna is the Supreme Being Himself.

—*Pandit Sittanath Tattwabbusban.*

CHAPTER I

Despondency of Arjuna



THE book begins with a query of Dhritarashtra to Sanjaya about the news of the fratricidal war (verse I) and the latter in reply relates that Duryodhana went to Dronacharya and mentioned the names of the combatants on both the sides with comments on the relative strength of both the armies led by Bhishma and Drishthadyumna the son of Drupada respectively and asked him to keep *all the Generals well-posted at their proper* stations in the army and protect their Generalissimo, the grand old Bhishma, at all costs (verses 2-11). Then verses 12 to 19 describe *the blowing of the war-conches by Bhishma* and others, and sounding of other battle-instruments by the combatants, announcing the commencement of hostilities. Then Krishna, *Arjuna's charioteer,* places his chariot in the

midst of the two armies, at Arjuna's request to enable him to see all those with whom he was to engage in fight (verses 20-25). The sight of numerous kinsmen, relations and friends on both sides ready to kill and die in the battlefield fills Arjuna with grief and depresses his mind. This depression or despondency which gives its title to the chapter is described in the remaining verses. Arjuna refuses to fight and giving up his bow and arrows, sits down in the chariot. His main arguments for desisting to fight were— (1) The profits and gains viz, victory, kingdom, riches etc., which he expected from the victory in the war were not worth having, because those for whose sake they were intended would be killed in the war; (2) killing armed enemies in the open combat might not be sinful, but killing friends and relatives though armed, would be decidedly so, and (3) when the male members of a race or family are decimated by war, its female members become corrupt and this brings on confusion and mixture of castes with evil consequences and thus lowers down or destroys the race-culture.

Many commentators do not attach any importance to this chapter and pass it by

without any comment. This does not seem to be right, for according to the author of the Gita, Vishad-Yoga i.e., despondency or a disgust for the enjoyment of the things of this world and the next, forms the basis of the Yoga i.e., *spiritual union sought for by the* aspirants.

Arjuna says, "Oh Krishna, I desire no victory, no kingdom nor pleasures; of what use is kingdom, enjoyment or even life to us?" (1-32) and further on he says that, "I do not wish to kill these, even for the sake of the kingship of the three worlds; what of the earth then?" (1-35)

Please also note that the role given to Arjuna in the Gita is not that of a hero or warrior, but that of an earnest disciple. He is made to say later on—"I am thy disciple, I surrender myself to thee, instruct me and tell me what is definitely good and conducive to my spiritual welfare." (2-7)

In short, the author of the Gita says that aspirants for Yoga i.e., spiritual union with God must feel like Arjuna a disgust or dispassion for the enjoyment of worldly and other worldly things; for this dispassion is the '*sine-qua non*' of Yoga.

प्रथमोऽध्यायः ।

अर्जुनविषादयोग ।

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

Dhritarashtra said — Oh Sanjaya, what did my sons and the Pandavas (those of Pandu) assembled together with battle intent on the sacred plain of Kurukshetra, do? 1

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

Sanjaya said — Seeing the army of the Pandavas drawn up in battle-array, King Duryodhana approached his preceptor (Drona) and spoke the following words — 2

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

Behold, Oh preceptor, this grand army *of the sons of Pandu drawn up in battle*-array by thy talented pupil, the son of Drupada. 3

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

Here are heroes, mighty archers (bowmen) equal in battle to Bhima and Arjuna, Yuyudhana, Virata and Drupada a great warrior. 4

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

Dhrishtaketu, Chekitana and the valiant Kashiraja, Purujita and Kuntibhoja as also Shaibya the great among men. 5

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

Yudhamanyu the strong and Uttamouja the valiant, the son of Subhadra and the sons (five) of Droupadi — all great warriors. 6

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

Know also, oh the best of the Brahmins, the most distinguished among us — the leaders of my army. I will name them to you for your information. 7

भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

You and Bhishma, Karna and Kripa victor of many a battle; Ashvatthama, Vikarna and also the son of Somadatta;

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many other heroes armed with very many weapons and experts in war have risked their lives for me. 9

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

Unlimited is our army guarded by Bhishma, while theirs guarded by Bhima is limited. 10

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

Therefore do you all guard Bhishma standing firm in your divisions, rank and file. 11

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

Cheering him up the aged Kuru, his grandsire roared valiantly like a lion and blew his conch. 12

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

Then suddenly conches, kettle-drums, tabors, drums and cow-horns blared forth ; the sound was tumultuous. 13

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

Then seated in the great chariot yoked to white horses, Madhava (Krishna) and Pandava (Arjuna) blew their divine conches. 14

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Hrishikesha (Krishna) blew his Panchjanya, Dhananjaya (Arjuna) his Deva-

datta ; and Bhima of terrible deeds blew his big Paundra. 15

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

King Yudhishthira, son of Kunti blew his Anantvijaya. Nakula & Sahadeva blew their Sughosha and Manipushpaka conches. 16

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

And Kashya the great bowman, Shikhandi the great warrior, Dhrishtadyumna, Virat and Satyaki, the unconquered, 17

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥

Drupada and the sons of Droupadi, Oh king, and the mighty-armed son of Subhadra blew, on all sides their respective conches. 18

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरूनिति ॥ २५ ॥

And in front of Bhishma and Drona and other kings, said — Oh Partha, see these, Kauravas assembled here. 25

तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन् पुत्रान्पौत्रान्सखींस्तथा ॥२६॥

There Arjuna saw (in both the parties) sires, grandsires, preceptors, maternal uncles, kinsmen, sons and comrades, 26

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥

Fathers-in-law and friends in both the armies. Seeing all those kinsmen well-arrayed and 27

अर्जुन उवाच ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

Being overcome by deep pity, said the following despondingly. Arjuna said — Seeing these my kinsmen arrayed in battle-order with determination to fight. 28

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

My limbs droop down and my mouth is parched ; my body quivers and my hairs stand on end. 29

गाण्डीवं स्रंसते हस्तात् त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

Gandiv (my bow) slips from my hand and my skin burns all over. And I am not even able to stand as if my mind is whirling. 30

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

Oh Keshav, I see adverse omens and I do not see any good from killing our kinsmen in the battle. 31

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

Oh Krishna, I do not long for victory, neither kingdom nor pleasures. What is kingdom and what are pleasures and even life to us, Oh Govind? 32

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

As those for whose sake kingdom, enjoyments and pleasures are desired, are themselves standing here in battle, abandoning lives and riches; 33

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥३४॥

Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives. 34

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

These I do not wish to kill though myself killed even for the sake of the three worlds, what for the earth alone? 35

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

Oh Janardana, what joy will be ours killing these sons of Dhritarashtra ; only sin will accrue to us by destroying these felons. 36

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

Therefore it is not proper for us to kill our own relations, these sons of Dhritarashtra ; for Oh Madhava, how shall we be happy after killing our own relatives? 37

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

Even if they, corrupted by greed, do not see the evil in the extinction of their family and sin in treachery to friends ; 38

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

The tumultuous uproar, filling the earth and the heaven rent the hearts of Dhritarashtra's sons. 19.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

Then, Arjuna, whose banner bore the crest of Hanumana, (the monkey-chief) saw the sons of Dhritarashtra standing in order (array) and as the clash of arms was about to begin, raising his bow. 20

अर्जुन उवाच ।

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

And Oh king, he (Arjuna) said these words to Hrishikesha (Krishna)—"Oh Achyuta (Immutable) place my chariot in the middle of the two armies ; 21

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

That I may behold those who stand eager for battle and with whom I have to engage in fight in this impending war. 22

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

I wish to observe those that are assembled here and will engage in fight to please the evil-minded son of Dhritarashtra by serving him in battle. 23

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

Sanjaya said — Thus addressed by Arjuna, Krishna staying the excellent chariot in the middle of the two armies, 24

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

But, Janardana! why should we seeing the evils of the extinction of one's family, not learn to refrain from this sin? 39

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

When a family is decimated, its traditional virtues are destroyed and when the virtues are destroyed, the whole family is given over to unrighteousness. 40

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

Oh Krishna, when unrighteousness overwhelms the family, the women become corrupt and oh Varshneya, when women are corrupted, caste-mixture follows. 41

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

And then the intermixture of castes leads to hell both the family and its des-

troyers; for by failure of the rites of offering cakes and water, their forefathers fall into hell. 42

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

Owing to these misdeeds of the destroyers of the family resulting in the intermixture of blood, the eternal traditional virtues of the caste and the family are destroyed. 43

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

Oh Janardana, we have heard the men whose family traditions and virtues are thus destroyed, are bound to remain in hell. 44

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

Oh we are engaged in committing a heinous sin of killing our own relations out of greed for the pleasure of kingship. 45

mistaking her actions as his own and thus enjoys the fruit, good or bad, of all the actions done by the Prakriti. This constitutes his bondage from which he can be liberated by a clear knowledge and direct realization of his distinction or aloofness from Prakriti. This knowledge and realization constitutes 'Sankhya' and the endeavour i.e., regulation of conduct to attain this end, constitutes 'Yoga.' Originally, Sankhya and Yoga were systems of culture unopposed to each other and the teaching of Vedanta (Upanishads) ; therefore the author of the Gita tried to incorporate their teachings and harmonize them into his work. Later on these systems gradually grew into different systems of philosophy.

Coming to the body of the chapter, we find in the first ten verses Arjuna speaking about his despondency and his determination not to fight, and Shree Krishna scolding and rebuking him about his unmanliness. In verses 11 to 30 Krishna teaches him about the immortality of the Self which is neither born nor does he die according to the teachings of Sankhya philosophy. Then in verses 31 to 38 Krishna appeals to his instinct as a warrior,

whose highest duty is to fight for a noble cause. Then from verse 39 to the end of the chapter, and later on in other chapters, follows the description of the Yoga of the Disinterested Action which is one of the main teachings of the Gita. *In verses 41 to 46 the ritualistic and* ceremonial teaching about Action in the Karmakanda of the Vedas is criticized and in verses 47 to 53 the principles of the Buddhi Yoga are mentioned and the chapter closes after a description of the main characteristics of a Man whose Buddhi (intelligence) is poised in the Self (verses 54 to 72). These characteristics may be briefly summarized as follows —

(1) He is mainly devoted to and satisfied with his Inner Self and not attached to the outward senses and objects.

(2) When pleasant and unpleasant things confront him, he is not overjoyed by the former, nor repulsed by the latter.

(3) His detachment from worldly objects is real.

(4) He has a complete control over his senses and organs.

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

The Bhagwan said—Oh Arjuna, whence has this dejection overtaken thee in this hour of crisis — which is not befitting an Aryan and which does not lead to heaven, but brings on infamy : 2

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

Oh Partha, yield not to effeminacy, that does not become you. Casting aside this mean weakness of heart, stand up, Oh vanquisher of foes. 3

अर्जुन उवाच ।
कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna said — Oh Madhusudana, how am I to fight Bhishma and Drona in battle with arrows — those who are worthy of reverence, oh slayer of foes. 4

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

It is better to live on alms without killing most revered preceptors in this world. On the other hand I would have to enjoy here objects of (sensuous) pleasures soaked in their blood by killing them who are after money. 5

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

Nor, do we know whether it is better to conquer or be conquered. The sons of Dhritarashtra are standing before us whom we do not wish to kill and live. 6

(5) He enjoys complete peace which passeth understanding.

This condition of the Self-poised Man is called Brahmisthiti and it leads to absorption in the Brahman or the Absolute.

द्वितीयोऽध्यायः ।

सांख्ययोग ।

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said — To him thus possessed by pity, his eyes bedimmed with tears and his sight blurred and who was dejected, Madhusudana spoke the following words: 1

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

The Bhagwan said—Oh Arjuna, whence has this dejection overtaken thee in this hour of crisis — which is not befitting an Aryan and which does not lead to heaven, but brings on infamy : 2

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

Oh Partha, yield not to effeminacy, that does not become you. Casting aside this mean weakness of heart, stand up, Oh vanquisher of foes. 3

अर्जुन उवाच ।
कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna said — Oh Madhusudana, how am I to fight Bhishma and Drona in battle with arrows — those who are worthy of reverence, oh slayer of foes. 4

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

It is better to live on alms without killing most revered preceptors in this world. On the other hand I would have to enjoy here objects of (sensuous) pleasures soaked in their blood by killing them who are after *money*. *5*

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

Nor, do we know whether it is better *to conquer or be conquered*. The sons of Dhritarashtra are standing before us whom we do not wish to kill and live. 6

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

With my character overshadowed by unmanliness and mind perplexed as to my duty, I ask you. Tell me what is definitely good. I am thy disciple, completely surrendering to thee ; teach me. 7

न हि प्रपश्यामि ममापनुद्या-
द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

I do not see what will dispel my sadness that is withering my senses even after acquiring the unrivalled kingship of the earth full of wealth or even the suzerainty of the gods. 8

संजय उवाच ।
एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Sanjaya said — Arjuna, the master of sleep and the vanquisher of foes said to Hrishikesh (Krishna — the master of his senses) that I will not fight; and saying this he kept silent. 9

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

Oh Bharat (Dhritarashtra), then Hrishikesha, as if smiling, said these words in the midst of the two armies to him that was despondent. 10

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

The Bhagwan said — You grieve for those who are not to be grieved for, and yet you speak words of wisdom. But wise men neither grieve for the living nor for the dead. 11

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

It is not that I was not, nor thou, nor these kings; nor even that we will not be hereafter. 12

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

Even as in this body, the (embodied) self experiences boyhood, youth and old age, even so the taking of another body. Therefore a wise man is not deluded. 13

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

Oh son of Kunti, the contacts of the senses with their objects produce the knowledge of cold and heat, pleasure and pain. They come and go and are therefore transient. Oh descendant of Bharata, patiently bear them. 14

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

Oh best of men, he merits immortality whom these (cold and heat) trouble not, and who has attained equipoise in pleasure and pain. 15

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

The non-being (unreal) exists not, and what is (real) never ceases to be. The ultimate nature of these two has been well seen by the seers of truth. 16

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७ ॥

Know that (self) to be indestructible by which all this is pervaded. No one is able to destroy this indestructible One. 17

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

These bodies of the embodied self-eternal, indestructible and unknowable are perishable; therefore, Oh Bharata, fight. 18

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

He who thinks this as a killer and he who regards this as killed, both know not, for neither this kills, nor is killed. 19

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

Never is this (self) born, nor it dies. It never comes into being and again ceases to be. It is unborn, eternal, undecaying and everlasting. 20

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

Oh Partha, he who knows this self as indestructible, unborn and eternal, how can he kill any one or cause any one to be killed? 21

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

As a man casting off old worn-out garments takes new ones, so the embodied self having cast off old bodies assumes new ones. 22

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

Weapons do not cut him, nor does fire burn him, nor water drenches him, nor wind dries him up. 23

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

It cannot be cut, burnt, drenched or dried up. *It is everlasting, all-pervasive,* stable, firm and eternal. 24

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Knowing this self as unmanifest, unthinkable and immutable as he is called, you ought not to grieve for him. 25

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

Or if you regard him as constantly born and repeatedly dying, still then, Oh mighty-arm, there is no cause for grief. 26

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

Death is certain to the born and birth is certain to the dead. So you ought not to grieve for what is inevitable. 27

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

Beings have unmanifest beginning and manifest middle and unmanifest end. Then what for to grieve? 28

आश्चर्यवत् पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

Some one looks upon him (self) as a wonder, another speaks of him as a wonder, another hears of him as a wonder and even hearing him, a fourth one knows him not. 29

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

Oh Bharata, in all the bodies, the self is ever indestructible; therefore it is not good for you to grieve for all the beings. 30

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥३१॥

Even looking to your own duty, you should not waver, as there is no higher good for a warrior than a just war. 31

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

Only fortunate warriors get such a war which is nothing less than the door of heaven opened unsought. 32

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

But if you will not fight this just war, then relinquishing your duty and losing your fame, you will court sin. 33

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

Men will recount your infamy to the end of time, and to a man of honour infamy is worse than death. 34

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

The great warriors will think you to have fled from the battlefield through fear, and once respected by them, you will be now slighted by them. 35

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

Your enemies deriding your prowess will speak unspeakable things. What is greater evil than this ? 36

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Killed you will obtain heaven, conquering you will enjoy the earth. Therefore, Kounteya, stand up determined for battle. 37.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

Looking on pleasure and pain, gain and loss, victory and defeat as alike, gird up thy loins for battle ; thus you will not incur sin. 38

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

This precept is according to the speculative philosophy of Sankhya, now hear the precept according to the practical philosophy of Yoga, following which you will sever the bondage of action. 39

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

In this, there is no loss of endeavour, no sin of defalcation. Even a little of this religious merit protects one from great fear. 40

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

Oh descendant of the Kurus, the determined intellect is one pointed, but the undetermined intellects have infinite branches. 41

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

Engrossed in the letter of the Vedas, *seeing nothing beyond their minds* obsessed with desires, their goal heaven, these short-sighted people preach this flowery language that gives re-birth as the fruit of action – that enjoins elaborate ritual for the attainment of pleasure and power; their mind being swayed by this flowery speech does not become steadfast *in contemplation. 42-43-44*

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

The subject-matter of the Vedas is imbued with the three qualities (Sattwa, Rajas and Tamas) but you go beyond these three (qualities), beyond the dualities, firm-fixed in truth, without care for acquisition and protection and poised in self. 45

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

The Vedas have the same use for a Brahmin that has realized, as a reservoir of water has, when deluge has submerged all. 46

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

You have a right to duty only and never, never to its fruit. Be not a man of action with motive for fruit, and be not attached to inaction. 47

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

Oh Dhananjaya, firmly rooted in this Yoga do all your duties, without attachment and equipoised in both fruition and failure, as this very equanimity is called Yoga. 48

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Action is far lower, oh Dhananjaya, than this Yoga of equanimity of mind. Take refuge in this equanimity of mind. Mean are they who work only for fruit. 49

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

Endowed with this equanimity of mind one casts off the good and bad actions. *Therefore strive to attain this Yoga. Yoga* is nothing but dexterity in action. 50

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

Casting off the fruit of action, the wise endowed with this Yoga of equanimity and being freed from the shackles of birth and death, go to a place of (eternal) *bliss.* 51

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When your understanding crosses the confusion of infatuation, you will become indifferent to what you have heard and is to be heard. 52

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

When your understanding, perplexed by the different precepts of the Shruti (Vedas) becomes calm and still in meditation, then you will acquire this Yoga (of equanimity). 53

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥५४॥

Arjuna said—Oh Keshav, what is the characteristic of a man of stable, ripe wisdom, steadfast in contemplation? How does this man of unwavering intellect speak, how does he sit and walk? 54

श्रीभगवानुवाच ।
प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

Sri Bhagwan said—Oh Partha, when a man abandons all the desires rooted in his mind and is happy in his own self, then he is called a man of ripe, steady wisdom. 55

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

Unperturbed in sufferings and indifferent to pleasures and devoid of attachment, fear and anger, such a one is called a man of steady wisdom. 56

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

Being unattached anywhere, he does neither rejoice nor hate when agreeable or disagreeable things beset him. Then *his mind is said to be well-poised.* 57

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

When peace comes, all his sufferings end; for the reason of him, whose mind has attained peace, becomes steady. 65

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

There is no wisdom for the uncontrolled, neither has he perseverance; and he who has no perseverance has no peace and how can he be happy who has no peace? 66

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

That sense, which the mind follows of all the senses, carries mind, or intellect away, as a gale of wind a boat on the waters. 67

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Therefore, Oh mighty-armed, he whose senses are completely restrained from their objects, has his understanding well-poised. 68

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

What is night to all beings, therein a restrained man is awake, and where all beings are awake, that is night for a munī (seer). 69

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

He attains tranquillity, into whom *all* desires enter as all the rivers flow into the ocean, which is full and unmoved and not he who panteth after desires. 70

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

Moreover, when he withdraws his senses from their objects, as a tortoise does his limbs, then his understanding is well-equipoised. 58

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The objects turn away from him who is abstinent, but not the taste for them. The taste also departs from him when he has realized the Supreme. 59

यततोह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

Oh Kaunteya, the mind of a wise man even though he is striving, is carried away by his impetuous unruly senses. 60

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Therefore, Oh mighty-armed, he whose senses are completely restrained from their objects, has his understanding well-poised. 68

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

What is night to all beings, therein a restrained man is awake, and where all beings are awake, that is night for a muni (seer). 69

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

He attains tranquillity, into whom all desires enter as all the rivers flow into the ocean, which is full and unmoved and not he who panteth after desires. 70

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

Whoever forsaking desires moves about without attachment, without the sense of me and mine, goes to peace. 71

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

Oh Partha, this is the life divine, having obtained which, the aspirant is never deluded; and remaining in which even at the last moment, he obtains absorption in Brahman. 72

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ।

In the Bhagwad-Gita Upanishad, in Brahmavidya (the subject of Metaphysics), in the science of Yoga, in the dialogue between Shree Krishna and Arjuna, this is —thus ends the second chapter, entitled *The Sankhya Yoga.*

CHAPTER III

Karma Yoga



THIS chapter deals with Karma Yoga — the Yoga of Action. Referring to the statement of Krishna in Chapter II 49 that "action is far lower than this Yoga of equanimity of mind", Arjuna now asks him— If this be so, why do you goad me into action? Arjuna had no idea of the harmony between work and knowledge and so he asked this question. The Lord in reply denounced the exclusive or one-sided Jnanavadins as he did the Karmavadins — the followers of the Vedic ceremonial in the last chapter (verses 42-44), by stating the twofold paths — the one of the Jnanins and the other of the Karma-Yogins and that knowledge alone without proper action is not of any efficacy. Some Jnanins think that they can attain the goal without work; but this is not possible. The acquisition

of knowledge is possible only to a pure-hearted man and purity of mind or heart cannot be attained without doing work in the proper spirit; besides, there is always the necessity of work as one cannot desist from action even for a moment. Even though he is unwilling to act, he is led to do so (act) by the gunas (qualities) of Prakriti. We also find that if we try to sit still by restraining our senses, our mind becomes more restless, and acts or thinks of objects pleasant or unpleasant to it. So it is clear that we cannot avoid work and have to do it some way or the other. Then why not act in the best way (v. 3-8)? The best way of work is that action should be done in a spirit of Yajna (sacrifice). If done otherwise it becomes a source of bondage.

Yajna, says Krishna, was created by the Lord of creation along with creatures and the men were told to propitiate the gods by sacrifice and the latter pleased by them will give the former their objects of desire. In this way let both please and satisfy each other. To enjoy things given by gods without offering them to the givers is tantamount to theft. Those who offer things first and then enjoy the remnants are absolved from all sins, but

those who dress food for themselves only, eat only sin. From 'annam' (food) all living creatures are born, food originates from rain which is caused by sacrifice; this originates from 'karma' (action or duty) and 'karma' from Brahman (Veda) because it depends on Vedic injunctions. The Veda proceeds from the Akshara — the Immutable Supreme. From this it follows that all-pervasive Brahman is ever present in sacrifice. He who does not follow this wheel or cycle of sacrifice (v. 9-16) owing to his sense-attachment, is only a sinner and lives in vain (v. 9-16):

To the query that 'what necessity is there to act for self-realized person' Krishna answers that though there is no necessity for him to act, he should act for the welfare of the society. If he desists from action, others will follow him and the consequences will be harmful. Though I am perfect, yet I am acting indefatigably, for if I cease to work, the people will follow me and the world would go to ruin. So, as the unenlightened perform their actions with attachment, the enlightened ones should act without it with a view to the maintenance of society (v. 19-36). The people deluded by egoism think that they are real agents (actors)

while work is really done by the qualities of Prakriti. The wise man should not unsettle their minds but lead them to act in the right way by himself discharging his duties rightly. His motive should always be disinterested and he should offer all his doings to me. Men's duties arise from the natures they are endowed with, and they should discharge them and not foolishly imitate other men's duties (v. 27-35).

At the end of the chapter Krishna, in reply to Arjuna's question—"what prompts a man to commit sin inspite of himself" says that it is Kama (Desire) and Krodha (Anger) — both mean and are virtually the same — *and* exhorts him *to rage a continuous war* against Kama the common enemy of mankind. As the self transcends body, senses, mind and understanding — all products of the Prakriti, Arjuna as a great hero is advised to bring all these under his subjection, and destroy that great enemy (Desire) of the higher life.

The reader should carefully note here that the foes or enemies whom Krishna enjoins Arjuna now and then to fight to the finish and kill, are not the Kourav heroes and chieftains of the Bharatiya war, but the deadly foes of Mankind viz. Kama (Desire) and Krodha

(Anger) of the Mahabharatiya War. It is quite evident from this that the author of the Gita milks the cows of the Upanishads—Arjuna being only the calf—and offers the milk to the intellegent people for their enjoyment.

This shows quite clearly that the teachings of the Gita are meant not for Arjuna only, but for all intelligent people.

तृतीयोऽध्यायः ।

कर्मयोगः ।

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

Arjuna said — Oh Janardana, if reason is superior to action according to you, then, why force me in this hideous act, Oh Keshava ? 1

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

As if with ambiguous words you seem to confuse my intellect. Resolving, tell me one thing by which I may obtain the true good 2

श्रीभगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम् ॥ ३ ॥

The Bhagwan replied :— Oh sinless one, I have expounded of yore a twofold faith — one by way of knowledge for the speculative minded Sankhyas and the other by way of Yoga of Action for the practical minded Karma-yogins. 3

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

By non-originating action, a man does not get actionlessness nor by mere renunciation does he obtain fruition. 4

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Nonesoever is actionless even for a moment. Everyone, being helpless, is forced to work by the qualities born of the Prakriti. 5

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

He is a hypocrite and a fool, who, restraining his active senses, thinks of their objects in his mind. 6

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

But he excels, who unattached, restraining his senses by the mind, starts practising action with his organs of action. 7

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

Perform your prescribed duty ; indeed action is superior to inaction. Maintenance of the body itself may not come about from inaction. 8

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥

This world is bound by action, unless performed for the sake of sacrifice. For that sake, unattached, do your duty, Oh Kounteya. 9

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

Having created beings with sacrifice, the Lord of creation said of yore :— By this multiply. This should be your wish-yielding cow. 10

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

Please the gods with this and may the gods bless you. Thus pleasing each other you will attain the highest good. 11

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

Pleased with the sacrifices, the gods will give your desired objects. He is a thief who feeds himself without offering them what he received from them. 12

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

The good who eat the residue of the sacrifice are freed from all sins, but those impious persons who dress food for their own sake, eat only sin. 13

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

Beings come out of food : food from rain and rain from sacrifice ; and sacrifice springs from action. 14

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

Know the action to be born of the Vedas which proceed from the Imperishable. Therefore, the all-pervading Eternal is ever present in the sacrifice. 15

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

He who does not turn over this wheel thus set in motion, is a man of sinful life

with delight in senses, and Oh Partha, lives in vain. 16

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

He who is delighted in Self and Self-satisfied and also Self-contented, for him there is no duty. 17

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

What is done and what is not done has no meaning to him ; nor has he to depend for anything upon any being at all. 18

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

Therefore, unattached do your duty that is to be done, meticulously ; as a man doing his duty without attachment attains the Supreme. 19

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

By work alone, Janaka and others have attained perfection. Even with an eye to the maintenance of the world (society) you ought to perform action. 20

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Whatsoever a great one does, the common man does also. Whatever he makes authoritative, the people follow it. 21

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

Oh Partha, there is nothing in the three worlds that is to be done as duty by me. There is nothing unobtained or to be obtained; and yet I do engage in action. 22

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

For if I do not work alertly, Oh Partha, men all round the world will follow my example. 23

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

If I do not work, these worlds would go to ruin. I would be the author of caste-mixtures and thus destroy these creatures. 24

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

As the unenlightened perform their actions with attachment, so the enlightened should act without it with a view to the maintenance of the social order. 25

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।
जोपयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

A wise man should not unsettle the minds of ignorant men attached to action; but he should, acting meticulously, cherish thus all actions (by his example). 26

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

An ignorant man deluded by egoism thinks that 'I am the doer of actions' that are (really) being done by the Prakriti all round 27

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

And he, oh mighty armed, who knows the real nature of the divisions of the qualities and actions, is not attached, knowing that gunas (qualities) deal with qualities 28

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥२९॥

Those who are deluded by the qualities of the Prakriti, form attachments to the actions and qualities. Man of perfect knowledge should not unsettle these men of imperfect knowledge. 29

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युद्धयस्व विगतज्वरः ॥ ३० ॥

Surrendering all actions to me with a mind dedicated to the self, fight—being free from hope, egoism and mental fever. 30

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

Men, who ever abide in this teaching of mine with faith and without carping, are freed from the bondage of actions. 31

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

Know them to be fools, devoid of all knowledge and as good as ruined—who carping at my teaching do not follow it. 32

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

Even a learned man acts according to his nature; all beings follow their nature. What will restraint do? 33

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

Every sense has its affections and aversions towards its objects ; let none come under the sway of these two—his enemies. 34

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Better is one's duty though defective than the duty of others well-performed. Death in the cause of one's duty is to be preferred. The duty of others is full of dangers. 35

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

Arjuna said—Now, propelled by what, does a man commit sin without willing it, Oh Varsneya, as if forced with constraint ? 36

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

The Bhagwan replied — It is Desire, it is Wrath, born from the quality of passion; it is very ravenous, very sinful; know it to be your foe here. 37

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

As a flame is covered by smoke, as a mirror by dust or a foetus by amnion, so is this knowledge covered by it (Desire). 38

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

Knowledge, Oh Kounteya, is enveloped by this constant enemy of the learned in the form of Desire, like a fire insatiable. 39

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

The senses, the mind and the understanding are said to be its seat and with these it deludes the embodied self by enveloping knowledge. 40

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Therefore, Oh great of the Bharatas, first restraining your senses, conquer this sinful thing that destroys knowledge and wisdom. 41

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

Senses are said to be superior, mind is greater than the senses, the reason is greater than the mind. What is beyond reason is He (the Self). 42

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

Thus realizing what is beyond reason, restraining the Self by the Self, kill, Oh mighty-armed, this foe in the form of Desire hard to overcome. 43

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ।

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-Gita Upanishad, in Brahmavidya (the subject of Metaphysics), in the Science of Yoga, in the dialogue between Shree Krishna and Arjuna, this is — thus ends the third chapter, entitled *The Karma Yoga.*

CHAPTER IV

Karma-Brahmarpana Yoga

(Yoga of offering all actions to God)



AT the beginning of this chapter Krishna gives a brief traditional history of the Yoga doctrine as follows :— I told this doctrine before to the Sun, he expounded it to Manu and Manu to Ikshvaku and thus the royal sages came to know of it ; and now, this forgotten doctrine is expounded to you (v. 1-3). The question of incarnation thus naturally cropped up (v. 4). Krishna saying that "You do not know your previous births, I know all mine" explained the theory of incarnation as follows :— "That for the protection of the good and for the destruction of the evil-doers and for the establishment of religion I appear in every age. He who knows my divine birth and action truly, is not reborn,

but comes to me after death, and thus many persons freed from attachment, fear and anger, purified by penance and knowledge, have attained my being (v. 5-10)". He further added that "while doing all the specific acts of the Avatarhood, I do them with a view to world-welfare, disinterestedly and do not desire or crave for their fruits and he who knows this, is not bound by action. In this way former aspirants worked and became free. You follow them (v. 10-15)". Then a brief explanation as to what is Karma (action), Vikarma (prohibited action) and Akarma (inaction) is given (v. 16-17). How a yogi and jnani work and attain actionlessness is also beautifully explained (v. 18-23). Then giving a description of Brahmarpana (sacrifice or offering to God) and the different kinds of sacrifice (v. 32) and telling that the knowledge-sacrifice is the best and that all action consummates in knowledge (v. 33) and that Self-realized Jnanins should be approached with humility, questioning and service for gaining wisdom (v. 34) and that there is nothing holier than knowledge (v. 38) and that you should be self-controlled and self-poised and that destroying all doubts, you should betake yourself to Yoga and stand up (to fight), the chapter has been closed.

चतुर्थोऽध्यायः।

कर्मब्रह्मार्पणयोग।

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥ १॥

The Bhagwan said :— I expounded this eternal yoga-doctrine to Vivaswata, he taught it to Manu and the latter to Ikshwaku. 1

एवं परंपराप्राप्तमिमं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परंतप॥ २॥

Thus the royal sages came to know this, as handed down by tradition; but Oh, terror of foes, on account of long lapse of time the doctrine passed into oblivion. 2

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

This same old doctrine has been expounded to you as you are my devotee and comrade. This is the grandest secret. 3

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said :— Later is your birth, prior is that of Vivaswat, how am I to understand that you expounded this in the beginning ? 4

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

The Bhagwan replied :— Many of my births have passed, as also yours. I know them all, but Oh, terror of foes, you know them not. 5

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Though devoid of birth, eternal in essence and Lord of all beings with the help of my nature, I bring forth myself by my inherent power. 6

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

Oh Bharata, whensoever there is decay of religion (righteousness) and preponderance of irreligion, I bring forth myself. 7

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

For the protection of the good and for the destruction of the evil-doers and for the sake of firmly establishing religion, I appear age after age. 8

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Oh Arjuna, he who knows my divine birth and action truly, after casting away his body, does not take rebirth, but comes to me. 9

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Freed from attachment, fear and anger, filled with me, leaning on me, many purified by penance and knowledge have attained my being. 10

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

I serve men in the way in which they approach me. Oh Partha, the paths men take all round are mine. 11

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

Desiring success in their works here, the people worship the gods, as in this human world, action quickly bears fruit. 12

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्धयकर्तारमव्ययम् ॥ १३ ॥

The fourfold order of castes was created by me according to qualities and actions. Know me even though its author, as eternal non-actor. 13

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

Actions defile me not; nor have I any attachment to their fruit. He who knows me thus, is not bound by actions. 14

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

Having known thus, actions were performed by those who desired emancipation formerly; therefore do your duty as was done by ancestors formerly. 15

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

Even sages are perplexed as to what is action and what is inaction. Therefore

I will speak about action, knowing which you will be freed from evil. 16

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

Action, prohibited action and inaction are all to be known, as the nature of action is abstruse. 17

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

He who sees inaction in action, and action in inaction is wise among men. He is balanced and doer of all actions. 18

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

He whose acts are devoid of desire and brooding, and burned up by the fire of knowledge is called a sage by the learned. 19

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित् करोति सः ॥ २० ॥

Forsaking attachment to the fruits of action, always contented and dependant on none, he does nothing at all even though he is engaged in work 20

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

Devoid of desire, with body and mind restrained, all belongings forsaken, the (wise) man doing his actions by body alone, incurs no sin 21

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबद्ध्यते ॥ २२ ॥

Satisfied with chance-gains, transcending dualities, without envy, such a man equitable in fruition and failure is not bound even after acting 22

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

One, with attachment gone and therefore free, with his mind firmly fixed in

knowledge, the act of such a one acting for the sake of sacrifice, completely vanishes away. 23

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

The Supreme Being itself the offering, the Supreme Being the oblation, by the Supreme Being it is offered. He is bound to go to the Supreme Being, who meditates thus his act, as Supreme Being. 24

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

Other aspirants perform sacrifice for the sake of gods, still others offer sacrifice by sacrifice in the fire of the Supreme Being. 25

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

Some sacrifice the senses, as hearing and others in the fire of restraint and others sacrifice the objects as sound and others in the fire of the senses. 26

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

Others again sacrifice in the fire of self-restraint kindled by knowledge, the functions of the senses and the vital functions. 27

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

Others perform sacrifice by wealth, others by penance, still others by concentration; and others, strivers of austere vows, offer sacrifice by the study and knowledge of the scriptures. 28

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

Yet others who are bent upon rhythmic breathing pour as sacrifice Prana (incoming breath) into the Apana (outgoing breath) and others pour Apana into Prana, restraining the incoming and the outgoing breaths. 29

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

And others with regulated diet sacrifice Pranas (vital breaths) into Pranas. All these are knowers of sacrifice and have their sins destroyed by sacrifice. 30

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

Oh the best of the Kurus, those who partake the nectar-like remains of sacrifice, go to the eternal Supreme Being. This world is not for the non-sacrificer, what of the next ? 31

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Thus sacrifices of various kinds are poured into the mouth of the Supreme Being. Know them all to be born of action. Knowing this you will be completely liberated. 32

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

Oh Parantapa, sacrifice in the form of knowledge is superior to the sacrifice with material objects. All actions culminate in knowledge. 33

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

Learn it by obeisance, interrogation and service. The enlightened seers of truth will instruct you in this knowledge. 34

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Knowing which, Oh Pandava, you will not be perplexed again like this and by which you will (first) see all beings in the self and then in me. 35

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

Even if you are the most sinful of all sinners, you will cross over the whole sin with the raft of knowledge alone. 36

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ ३७ ॥

Oh Arjuna, as a blazing fire reduces firewood to ashes, so the fire of knowledge reduces all actions to ashes. 37

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

There is nothing here so holy as knowledge. The striver himself when ripe, gets it in himself in due time. 38

श्रद्धवाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

The man of faith with his senses controlled and with knowledge as his goal, obtains it, and after obtaining the same he gets immediately supreme peace. 39

अज्ञाश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

But the ignorant, yet unbelieving, such a sceptic goes to destruction. For him there is neither this world, nor the next, nor happiness. 40

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

Oh Dhananjaya, actions do not bind him who is self-poised, who has renounced actions by his union with Self and all his doubts pounded by knowledge. 41

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

Therefore, destroying the doubt in your heart born of ignorance by the sword of knowledge, betake yourself to Yoga and Oh Pandava, stand up (to fight). 42

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्म-ब्रह्मार्पणयोगो नाम
चतुर्थोऽध्यायः ॥
॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-Gita Upanishad, in Brahmavidya (the subject of Metaphysics), in the Science of Yoga, in the dialogue between Shree Krishna and Arjuna, this is —thus ends the fourth chapter, entitled *The Karma Brahmarpana Yoga.*

CHAPTER V

Karma-Sannyasa Yoga

(The Yoga of Renunciation of Action)



At the beginning of this chapter, Arjuna is asking the Bhagwan—"which of the two paths—the Karma Yoga and the Karma-Sannyasa Yoga is better" and the latter replies that both the paths are equally efficacious for getting salvation and that if either of them be followed, it will secure the fruit of both; but of the two, Karma Yoga is better, for without Karma Yoga it is difficult to attain Karma-Sannyasa and that one devoted to Karma Yoga easily and quickly attains Brahman (v. 1-6). Then Krishna describes how one devoted to Karma Yoga i.e. a real Karma Yogi is not bound by action, though he is seeing, hearing, speaking, walking and doing

so many things, as he thinks that senses are acting on their objects Leaving out attachment, he does all actions for attaining purity of mind and offers them all to the Brahman and therefore he is not touched by sin, as the lotus leaf is not affected by water and he thus attains ever lasting peace (v 7 12) The Lord does not ask anybody to do nor not to do any action, as the Prakriti causes all things to be done Not knowing this, the ignorant are deluded, but the jnanins fixing their mind and intellect on the Brahman, always thinking of Brahman only, and looking *evenly* upon the learned Brahmin, the cow, the elephant, the dog and the out caste and thus conquering the creation even here, enjoy ever lasting bliss These seers who are free from Desire and Anger, whose minds are controlled and who are engaged in doing good to all the creatures, easily obtain spiritual extinction (absorption) in the Brahman , and this absorption is easily got, not after their death, but even during their life time by Yogic sadhanas (practice) including Pranayama etc and by knowing Me as the enjoyer of all sacrifices and penances, the Lord of the Worlds and the Friend of all beings (v 13 29)

पञ्चमोऽध्यायः ।

कर्मसंन्यासयोगः ।

卐卐卐卐卐卐卐卐卐卐卐卐卐

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna asked :— Oh Krishna, you first praised renunciation of action and then its performance (Yoga). Tell me definitely which is the better of the two ? 1

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

The Bhagwan replied :— Renunciation and performance of duty with equanimity

(Karma Yoga) both lead to the supreme good. Still of the two, performance of action with equanimity is better than the renunciation of action. 2

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

He should be regarded as an ever ascetic, who neither hates nor desires. Oh you of mighty arms, he who is beyond dualities is liberated from bondage with ease. 3

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

People-childish, not wise, say that the path of knowledge (Sankhya) and action with equanimity (Yoga) are different. He who is well established in one, gets the fruit of both. 4

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

The goal reached by the Sankhayas is also reached by the Yogins. He alone sees, who sees Sankhya and Yoga as one. 5

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

Moreover, Sannyasa is difficult to obtain without Yoga (Equanimity). The sage who has attained equanimity goes to the Supreme Being without delay. 6

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

He who has perfect equanimity, who is self-purified, self-ruled and has his senses subdued, becomes the Self of all the beings and is not affected even though he is acting. 7

नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

Though seeing, hearing, touching, smelling, eating, going and sleeping, breathing, speaking, casting, grasping, opening and closing (eyes) he, who knows the truth, and is thus well-poised should think that, senses are acting upon their objects and so '*I do nothing at all.*' 8-9

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

He who casting off attachment performs actions, resting them all in the Supreme *Being is not affected by sin as the lotus*-leaf by water. 10

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥११॥

Yogins perform action for self-purifica*tion, casting off attachment, by body,* mind, reason or only by the senses. 11

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

The man of equanimity having abandoned the fruit of action, gets steady peace but the man without equanimity is bound on account of his attachment by impulsion of desire. 12

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

Mentally renouncing all actions, the self-controlled man remains happy in the city of nine portals (i.e. the body containing two eyes, two ears, two nostrils, the mouth, anūs and phallus), neither doing anything nor getting it done. 13

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

The Lord of the world does not create either authorship, or actions or even the relationship between action and its fruit, but it is however Nature that works. 14

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

The Lord receives no one's sin and merit. Knowledge is enveloped by ignorance, hence all creatures are deluded. 15

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

But to those who have destroyed this ignorance of the self by knowledge-knowledge resplendent like the sun, reveals that Supreme Being. 16

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

Meditating That, merged in That, established in That, resting in that Supreme Abode, they go to, whence there is no return, having cleansed their sins by knowledge. 17

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

Sages look *evenly* on a Brahmin rich with learning and modesty, a cow, an elephant and even a dog and an outcaste. 18

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

Even here the creation is conquered by those whose mind is poised in equanimity. As the Supreme Being is devoid of all defects and is equable, therefore they are poised in the Supreme Being. 19

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

With firm reason unperplexed, the realizer of the Supreme Being and firmly established in it, is not elated by acquisition of a pleasant thing nor distressed by obtaining an unpleasant one. 20

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

He whose soul is unattached to external objects and finds joy in his Self and having the Self equipoised in the Supreme Being enjoys imperishable happiness. 21

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आधन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

The enjoyments that are contact-born are the wombs of pain, for they have a beginning and an end. Oh Kounteya, a wise man finds no pleasure in them. 22

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

He who is able to endure before his release from the body, the force born of Desire and Anger, is a man, well equipoised and a happy one. 23

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

He who has his happiness, rest and illumination, within, having become the Supreme Being, gets highest (Brahmic) bliss. 24

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

Seers—their sins destroyed, their dualities transcended, their selves controlled, engaged in the well being of all creatures, get this highest bliss 25

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

The supreme bliss surrounds on all sides those who are freed from Desire and Anger, and who have their minds controlled, and who have known the Self 26

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

The sage, having excluded external objects and fixing his gaze in the middle of the eye-brows and equalizing outgoing and incoming breaths moving in the nostrils controlling his senses, mind and

reason and with liberation as his goal and having cast away Desire, Fear and Anger —such a one is ever liberated. 27-28

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

He knowing Me as the Enjoyer of sacrifices and penances, the Lord of all the worlds, and the Friend of all beings, attains peace. 29

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम
पञ्चमोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-Gita Upanishad, in Brahmavidya (the subject of Metaphysics), in the Science of Yoga, in the dialogue between Shree Krishna and Arjuna, this is — thus ends the fifth chapter, entitled *The Karma-Sannyasa Yoga.*

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gain seems greater than this state. (4) Any calamity, however great, cannot shake him who is established in this state. Two more characteristics as the permanent effects of this state are given in v. 29-32. (1) The Yogin sees God in all things and all things in God. (2) He looks upon the joys and sorrows of all beings as his own.

At the end of the chapter Arjuna has raised two doubts (1) How can the fickle and the restless mind grasp this Yoga ? (2) What will be the condition of the man who having begun the practice gives it up in the middle for certain reasons ? Shree Krishna solves these doubts by stating that (1) the mind, though fickle and unsteady, can be conquered by practice and dispassion, and (2) that a man doing good deed never comes to grief and such a man is reborn in a very good Yogi family and continues his practice and attains success. Lastly, Krishna advises Arjuna, to be a Yogi, as the Yogi is greater than an ascetic, a Jnani, (learned man) and a Karma Yogi (a man of action).

षष्ठोऽध्यायः ।

आत्मसंयमयोगः ।

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

The Bhagwan said :—He who does his duty regardless of its fruit is a real Sannyasi and a real Yogi and not one who is without (sacred) fire or without action (rites). 1

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

Oh Pandav, know it to be Yoga which is called renunciation. He who does not sacrifice his will (desire) never becomes a Yogi. 2

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

Action is said to be a help to the ascending aspirant to Yoga and serenity is a help when he has ascended (Yoga). 3

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

When an aspirant is not tied down to the objects of senses and actions and when he has renounced all desires, he is said to have reached the peak of Yoga. 4

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

One should raise himself with the help of Self and should not drag oneself down; for verily, Self is the friend of Self and also its enemy. 5

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

The Self is the friend to him who has conquered himself by Self, but in the case

of one who has not the control of his Self, the Self behaves like an enemy. 6

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

He who conquers his Self and is peaceful, his Self remains very steadfast in cold and heat, pleasure and pain, honour and dishonour. 7

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

The Yogi who is satisfied with knowledge and wisdom, unperturbed, has subdued his senses and regards a lump of earth, stone and gold as equal is said to be equipoised (established in Yoga). 8

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

He who regards companions, friends, indifferent ones, neutrals, foes and relatives as well as the pious and the impious as alike, really excelleth. 9

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

The Yogi should constantly engage himself in practice remaining in solitude, with his body and mind under control without any desire or possession. 10

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

Placing in a holy place his fixed seat, neither too high, nor too low with a piece of cloth, a black antelope-skin and Kusha grass one over the other, there, one making his mind one-pointed and with his actions of body and mind controlled, resting on that seat should practice Yoga for Self-purification. 11-12

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

Keeping his body, head and neck even (erect and still), steady and unshaking, and looking fixedly at the tip of the nose, without looking at the sides, the serene Self, fearless, firmly established in the vow of celibacy controlling the mind, thinking of me should practice Yoga with me as goal. 13-14

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

Thus the Yogi, with his mind controlled, always engaged in yoga attains to eternal peace that abides in me. 15

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

Oh Arjuna, there is no Yoga for one who eats too much, or one who eats not at all ; nor for one who is addicted to too much sleeping or waking. 16

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

To one who is moderate in eating and recreation, moderate in performing actions, moderate in sleep and waking, this Yoga becomes destroyer of sorrow. 17

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

When the mind, fully restrained, is fixed *in the Self alone, free from longing after* all objects of desire, then he is said to be equipoised (established in Yoga). 18

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

As a lamp in a windless place does not flicker, to such is likened the Yogi of restrained mind practising the Yoga of the Self. 19

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

Where the mind fixed by Yoga-practice finds rest, where also he, seeing the self by the self, is satisfied in the self. 20

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

Where also he finds that supreme bliss to be grasped by reason, but which is beyond senses and wherein established, he moves not from Reality. 21

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥२२॥

Getting which he does not think anything higher than this and being established in which, he is not shaken even by a great sorrow. 22

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

Know it to be what is called Yoga—this severance of contact with sorrow. This Yoga should be practised with firmness and undesponding mind. 23

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

Casting off all desires born of brooding over objects entirely and restraining all the senses by the mind alone all round. 24

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

Little by little one should with reason helped by steadiness, tranquillize his mind and making his mind abide in the Self, should think of nothing at all. 25

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

Wherever the mind, wavering and fickle strays away, thence restraining it should be brought under the sway of the Self. 26

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

Supreme bliss comes to this Yogi whose mind is perfectly calmed and whose pas-

sionate nature (Rajas) has been stilled and who has become one with the Supreme Being and thus sinless. 27

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

This Yogi, ripe by the practice of Yoga engaged in the practice of Yoga, gets the supreme bliss born of contact with Brahman. 28

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

The Yogi free from sin and always sees the Self in all the beings and all the beings in the Self and is thus equal in his vision everywhere. 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

He who sees me everywhere and sees everything in me, I am not lost to him nor he is lost to me. 30

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

He who worships me, abiding in all beings with his mind fixed in unity, abides in me, wherever he may be. 31

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ३२॥

He who sees, with an equal eye everywhere as if all were his own Self, be it happiness or sorrow, is said to be a great Yogi. 32

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥३३॥

Arjuna said :— Oh Madhusudana, this Yoga of equanimity which you have taught, I do not see how it would be steady on account of the fickleness (of the mind).

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

For, oh Krishna, the mind is fickle, erring, strong and hard (to curb) and I think its restraint as difficult as that of the wind. 34

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

The Bhagwan replied :— Oh mighty-armed, doubtless the mind is very difficult to curb and fickle, but even it can be caught hold of by practice and dispassion.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

I think that this Yoga is difficult to attain by an uncontrolled person, but to a man, master of his own Self, is easy to attain by proper striving. 36

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७॥

Arjuna asked :— Oh Keshav, to what state an unripe person full of faith, but with his mind swerved from Yoga, goes to, without attaining fruition in Yoga ? 37

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

Is it so that rent like a cloud and fallen from both (Karma and Yoga paths) does he perish ?—this ignorant traveller on the path to the Supreme Being without being established anywhere ? 38

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

Oh Krishna, be pleased to destroy this doubt of mine completely as there is no one to be found except you who will be able to remove this doubt. 39

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

The Bhagwan replied :— Oh Parth, there is no ruin for him either here or there ; as oh my dear, no one doing good ever goes to a miserable state. 40

प्राप्य पुण्यकृताँल्लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

Having obtained the worlds of the pious-minded and having lived there for immemorial years he is born in a house of the pure and *illustrious people*. 41

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

Or he is born in a house of adept Yogins—a birth which is most difficult to obtain in this world. 42

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

Oh Kurunandana, there he receives his former knowledge born of his former life and then again he strives for fruition. 43

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

By that former practice he is irresistibly borne away; and even wishing to know Yoga he transcends Brahman (in the form of all knowledge). 44

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

Verily the Yogi purified from sin, striving with strenuous effort and perfected through many births, reaches the supreme goal. 45

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

The Yogi is greater than the ascetic, even he is said to be greater than the jnani, and also greater than a man of action; therefore, oh Arjuna, be a Yogi. 46

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'आत्मसंयमयोगो' नाम
षष्ठोऽध्यायः ॥
॥ श्रीकृष्णार्पणमस्तु ॥

And among all the Yogins, he who full of faith and with his mind firmly fixed in me, and who worships Me, is considered as most equipoised. 47

In the Bhagwad-Gita Upanishad, in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is—thus ends the sixth chapter entitled *The Atmasanyam Yoga.*

CHAPTER VII

The Jnana-Vijnana Yoga

(Yoga of Knowledge and wisdom)



THE last chapter was devoted to Dhyana Yoga and now this chapter speaks about the Person-Supreme Being who is to be meditated upon. The nature of this Being is first described as twofold (1) Eight-fold lower Nature consisting of the five elements viz. earth, water, light, wind and sky, mind, intellect and the ego and (2) higher Nature as the conscious Self by which the universe is upheld; and that all creatures are born from this dual Prakriti and that He is the originator and destroyer of the universe (v. 4-6). Then some of the important manifestations are described, as taste in the waters, the splendour in the moon and the sun, the Omkar in all the Vedas, the sound in ether, the virility in men, the

pure fragrance in earth, the brilliance in fire, the life in all the creatures, the penance in the ascetics, the genius in the intellectuals, the lustre of the illustrious, the prowess of the powerful minus desire and passion, desire unopposed to duty in all men, in short as the string in the garland of gems or the eternal seed of all the creatures (v. 7-11). Then follows a description of the three qualities and Maya which are from Him and deluded by which, people do not know Him (v. 12-15). Then four classes of devotees are mentioned viz. (1) the afflicted (2) the seeker of knowledge (3) the hankerer after objects of desire and (4) a man of knowledge. And it is stated that the last of these is best (v. 16-19). Then the short-sighted people who worship other finite gods and get the temporary fruit of their devotion on account of their faith as ordained by the Supreme Being and how they do not reach the ultimate goal of self-realization are also mentioned (v. 20-27). Lastly those devotees whose sins have come to an end and who relying completely on Brahman attain their goal of Self-realization are also described and the chapter is brought to a close.

Please note the idea expounded in v. 20-22

and to be expounded later in Chapter IX viz. that in the case of the ordinary people who led by various desires resort to other deities, the Supreme Being confirms their faith and ordains the fruits which are temporary, for their devotion to their deities. This shows that the worshippers of other gods are in a way really Bhagwan's worshippers and there is a principle of unity in all the religions and hence there is ample room for toleration for all.

सप्तमोऽध्यायः ।

ज्ञानविज्ञानयोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच ।
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

The Bhagwan said — Hear, oh Partha, how you will come to know me fully, without any doubt, with your mind engrossed in me, practising Yoga and relying on me. 1

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

I will impart to you completely knowledge with wisdom (realization) knowing which there remains nothing more to be known. 2

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

Scarcely one among thousands of men strives for fruition and even among the successful strivers, hardly any one knows me truly 3

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

Earth, water, fire, air, ether, mind and reason together with the ego — these are the eight fold division of my Maya (Nature) 4

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

This is my lower nature, know my other and higher nature — the conscious self by which the universe is upheld 5

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Know that all these creatures have their birth from this (my nature) I am the origin of the creation of this world as well as its destruction. 6

मत्तः परतरं नान्यत्किंचिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

Oh Dhananjaya, there is nothing higher than I. All this is strung in me as gems in a string. 7

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

I am the taste in the waters, the splendour in the moon and the sun, the Omkar in all the Vedas, the sound in ether and virility in men. *8*

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

I am the pure fragrance in earth and brilliance in fire, life in all creatures and penance in ascetics. *9*

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

Know me oh Partha, as the eternal seed of all things, I am the genius of the intellectuals and the lustre of the illustrious.

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

Oh chief of Bharatas, I am the prowess of the powerful without desire and passion; and I am Desire unopposed to duty in all men. 11

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

Know that the natures Sattwic, Rajas and Tamas are from me. I am not in them, yet they are in me. 12

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

All the world deluded by the natures of these three qualities does not know me as I am beyond these and imperishable. 13

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

This is my divine power of illusion which is hard to cross. Only those who surrender to me cross this Maya (illusion).

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

The evil-doers, the dregs of men completely stupefied and deprived of their knowledge by illusion, do not approach me, having relied on their demonic nature. 15

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

Oh Arjuna, the best of Bharatas, fourfold are the righteous people that worship me. (1) the afflicted (2) the seekers of knowledge (3) the hankerer after objects of desire and (4) the man of knowledge. 16

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

Of these the man of knowledge excels, being always united (with me) and with unswerving devotion. I am exceedingly dear to him as he is also dear to me. 17

उदाराः सर्वे एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

All of them are noble, yet the man of knowledge is verily myself. His self is united with me and he relies on me as the supreme abode. 18

बहुनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

At the end of many lives the man of knowledge comes to me. Rare indeed is such a great soul to whom all are verily Vasudev (Supreme Being). 19

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

Deprived of their knowledge with various desires and borne out by their natures, people worship other deities, observing various rites. 20

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

Whatsoever form of mine the devotee wishes to worship, it is I, who give him the unswerving faith that he has. 21

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान् हि तान् ॥ २२ ॥

Endowed with that faith, he begins to worship his deity and gets his desired objects as ordained verily by me. 22

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

Finite indeed is the fruit got by these short-sighted people. Worshippers of gods go to the gods and my devotees come to me. 23

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

Not knowing my transcendental nature, eternal and without a second (best), these foolish people think that I am manifested while really I am unmanifest. 24

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ।। २५ ।।

Being enveloped by my divine power *I am not visible to all.* The foolish people do not know me as unborn and imperishable. 25

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ।। २६ ।।

Oh Arjuna, I know all the beings, past, present and future, but none knows me whatsoever. 26

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ।। २७ ।।

All beings enter this life, oh Bharata, deluded by the delusion of dualities, sprung from desire and hate, oh tormentor of foes. 27

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ।। २८ ।।

But those men whose sins have come to an end, and who are righteous, they being

free from the delusion of dualities, worship me with firm devotion (vow). 28

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

Relying on me, those who strive to be *freed from old age and death, they know* the Supreme Being, the whole of self-knowledge and the whole of all action. 29

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

They who know me with (that underlies) material things and with supra-material things and with all sacrifices, they with their minds self-poised know me even at the time of departure. 30

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'ज्ञानविज्ञानयोगो' नाम
स प्त मो ऽ ध्या यः
॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagavadgita Upanishad, in Brahma-vidya (subject of Metaphysics), in the Science of Yoga, in the dialogue

between Sri Krishna and Arjuna, this is — thus ends the seventh chapter entitled

The Jnana-Vijnana Yoga.

CHAPTER VIII

Akshara Brahma-Yoga

(Yoga of the Imperishable Infinite Brahman)



IN *the beginning of this* chapter the Bhagwan explains the meaning of some technical terms viz. Brahman, Adhyatma, Karma, Adhibhuta, Adhidaiva and Adhiyajna, used by him towards the end of the last chapter, as Arjuna wanted and asked for their explanation (v. 1-4). There is an important saving principle mentioned in this chapter and therefore this chapter is named as the Tarak (saving) Brahma-Yoga in some editions of the Gita. The saving principle is this :—*That we should cultivate the constant,* contemplative remembrance of the true nature of the Self (God or Brahman) so that we could easily remember him at the time of

death and attain a better state (see v. 5-15, specially 7 and 14). The Bhagwan has declared in v. 14 that "I am easy of access to the devotee who with his mind fixed on me, always remembers me." The nature of the Brahman who has to be thought of and meditated upon, how that meditation has to be accomplished, where the prana (breath) has to be placed and how with unswerving mind and devotion we should leave our body at the time of departure has been described in v. 8-13. Then it is stated that at the dawn (creation) all the beings come out from the Unmanifest (Prakriti) and they all merge out therein at the onset of the night (destruction). If they meet me, there is no rebirth for them, otherwise all the beings that even reach Brahma-loka are subject to return (v. 15-19). But there is another higher Unmanifest (Brahman) which if attained to, leaves no room for rebirth. This higher supreme Being is attained only by unswerving devotion (v. 20-22). At the end of the chapter Bhagwan describes two ways of departure, one northern path and the other, the southern path; proceeding by the former there is no rebirth

while by the latter return is inevitable. The Yogi who knows the secret of these paths is not deluded and reaches the highest state (v. 27).

अष्टमोऽध्यायः ।

अक्षरब्रह्मयोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

Arjuna asked — Oh thou supreme person, what is that Brahma, what is Adhyatma, what is Karma, what is that which is called Adhibuta and what is that Adhidaiva ? 1

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

Oh Madhusudana, who and how is that Adhiyajna in the body and how are you

to be known at the time of departure by self-restrained persons ? 2

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

The Bhagwan replied — The transcendental and imperishable is Brahman, His becoming (the embodied self) is said to be Adhyatma, the emanation that causes the birth of beings is called Karma. 3

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

The perishable things are Adhibhuta, and the universal Person is Adhidaivam. Oh best of men, I myself am the Adhiyajna in the body. 4

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

And he who having cast off his body departs, meditating on me alone at the time of departure, goes forth to my state. There is no doubt about it. 5

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

Also, whosoever casts off his body thinking of any being, goes to that being, oh Kountaiya, being always engrossed by that being. 6

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

Therefore remember me at all times and fight. With your mind and reason set on me, you will no doubt come to me. 7

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

With his mind not going after anything else and perfectly poised by the practice of Yoga, he goes to that transcendent divine Being, oh Partha, concentrating on him. 8

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥

He who thinks upon the ancient Seer, and the Preceptor who is smaller than a mole, the support of all, of unthinkable form, resplendent like the sun, beyond darkness. *9*

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

At the time of death with unswerving mind, with devotion and power of Yoga, such a man placing his prana (life-breath) in the middle of the eye-brows goes to *the Supreme Being.* 10

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

That which the knowers of the Vedas, call Imperishable and which the passionless aspirants enter, wishing which they practise Brahmacharya, that state I will expound briefly to you. 11

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम्॥ १२॥

Restraining all the gates (of the body) and confining the mind in the heart and placing his life-breath in the head and relying on the concentration of Yoga. 12

ॐमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥ १३॥

And reciting Om, the one syllable denoting Brahman and concentrating on me, such a one casting off his body goes to the supreme state. 13

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥ १४॥

He who with his mind always on me alone, thinks of me constantly — to him who is an ever-devoted aspirant, I am easy to attain. 14

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

These great souls who have attained the supreme fruition by coming to me, do not return to rebirth which is the abode of sorrow and which is evanescent. 15

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

All the worlds even up to Brahma-loka are subject to rebirth oh Arjuna; but coming to me, oh Kountaiya, there is no rebirth. 16

सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

The people who know the day of Brahma to be of a thousand aeons (ages) and his night also of equal duration are the knowers of day and night. 17

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

All the manifested beings come out from the unmanifest (Prakriti) at the dawn of day and they all merge in that very unmanifest at the onset of the night. 18

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

All these beings after being born and born, are dissolved at the onset of night being helpless, oh Partha and come out again at the dawn of the day. 19

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

There exists another Supreme Being Unmanifest but beyond the last unmanifest, and Eternal which is not perished while all other beings are perishing. 20

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

This Unmanifest is called Imperishable and it is called the Supreme state, attaining which there is no rebirth. This is my Supreme Abode. 21

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

Oh Partha, that Supreme Person is attainable by unswerving devotion — The Person in whom all beings dwell and by whom all this is pervaded. 22

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

Oh the best of Bharatas, I will tell you the time when departing the Yogins get return or no return. 23

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern path; departing at this time the knowers of the Brahman (Supreme Being) go to Brahman. 24

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

Smoke, night, the dark fortnight and the six months called the southern path ; the yogin dying at this time returns. 25

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

These two paths — the bright and the dark are said to be the eternal ones of the world. By the one there is no return, by the other, there is. 26

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

Oh Partha, knowing these two paths, the yogi is not perplexed. Therefore, Oh Arjuna, be armed with Yoga at all times. 27

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

Going beyond the fruit of meritorious deeds attached in (to the study of) the Vedas, to the performance of sacrifice, penance, and benevolence, the Yogi knowing all this, goes to that original supreme state. 28

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'अक्षरब्रह्मयोगो' नाम
अष्टमोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawadgita Upanishad, in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is— thus ends the eighth chapter entitled

The Akshara Brahma-Yoga

CHAPTER IX

Raja-Vidya Raja-Guhya Yoga

(Yoga of sovereign knowledge and sovereign mystery).



In some editions of the Gita, this chapter has been named as Adhyatma Yoga. The knowledge and wisdom (realization) which was treated in the 7th chapter has been, to some extent continued here. As this knowledge is holy, righteous and directly perceived, easy to practise and imperishable, it is called royal. (v. 1-2). Then v. 4-6 describe the divine power of the Almighty. The theory of the creation and destruction of the world mentioned in the last chapter (v. 18-19) has been restated here (v. 7-8). Bhagwan says, with my support the Prakriti creates the movable and the immovable world, but as I am unattached, no actions

bind Me (v. 8-10). The description of the senseless and Asuric people in ch. 7. 13-15 and that to come later on in Chapter 16 has been briefly stated here in v. 11-12. Verses 13-14 mention one-pointed, constant and steady devotion and verse 15 states the devotees worshipping the Brahman with different angles of vision viz. Unity, Diversity etc. Verses 16-19 give the various states of the Supreme Being. Verses 20-21 state the interested Bhaktas who by their fruit-seeking worship and devotion ascend to heaven and fall down when their merit is exhausted. In v. 22 Bhagwan guarantees the welfare of his whole-hearted devotees. Verses 23-25 describe the devotees of other gods and the state they attain. Verses 26-33 state how easy is the devotion to the Lord (Supreme Being) and how the fruit is permanent or gain thereof and that even the low-born beings and women, Vaishyas and Shudras attain to the supreme state. In the last verse (34) the sovereign secret viz. "Fix your mind in Me, be My devotee, sacrifice to Me, bow down to Me, equipped thus you will verily come to Me" has been mentioned and the chapter is closed.

नवमोऽध्यायः ।

राजविद्याराजगुह्ययोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

The Bhagwan said — I will describe to you the supreme secret as you are uncarping — (speculative) knowledge, with (intuitive) realization; knowing which you will be freed from evil. 1

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

This is a sovereign science, secret, holy of holies, directly perceived, righteous, easy to practise and imperishable. 2

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

Men without faith in this doctrine, oh harasser of foes, not reaching Me take to the path from death to birth. 3

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

All this world is pervaded by Me, the Formless. All these beings are in Me, but I am not in them. 4

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

And yet, the beings are not in Me, see my divine power. The sustainer of beings I am not in them (yet) myself is their source. 5

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

Know you this — that as the mighty wind even though moving everywhere rests in Akash (etheric space), so these beings in Me. 6

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

All beings oh Kountaiya, come to my nature at the end of a cycle and at the beginning of a new one I create them again. 7

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनःपुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

Bound by and employing my nature, I bring forth the whole creation of beings again and again inevitably. 8

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

Oh Dhananjay, yet these acts do not bind Me as I remain indifferent and unattached to them. 9

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

Under Me as her Overlord, Nature gives birth to beings movable and immovable. On account of this reason, oh Kountaiya, the world revolves. 10

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

The fools disregard Me while assuming human form, not knowing My Supreme Nature as the Great Lord of beings. 11

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

Senseless people with futile hopes, futile action and futile knowledge lean on the delusive nature of giants and demons. 12

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

But the great souls partaking of the divine nature, worship Me with one-pointed mind knowing Me as the imperishable source of the beings. 13

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

Always singing Me, and striving with firm vows and prostrating before Me with devotion, they thus permanently yoked (ever-poised) worship Me. 14

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

And others worship Me with sacrifice of knowledge as the One, as Separate and as Manifold in universal forms. 15

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

I am the oblation, I the sacrifice, the ancestral offering, I the herb, I the mantra, I the butter, I the fire, and I the offering.

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥

I am the father of this world as well as its mother, the nourisher, the grand sire; I am the holy Omkar that is to be known as well the Rik, Saman and Yajus. 17

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

I am the goal, the protector, the Lord, the witness, the abode, the refuge, the friend, the beginning, the end, and the ground, the treasure and the imperishable seed. 18

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

Oh Arjuna, I give heat, I hold back and give forth rain, immortality and death am I, I am also Being and Non-being. 19

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

The knowers of the three (Vedas), soma-drinkers, being purged of their sins, worshipping Me with sacrifice pray for heaven. They having ascended the holy world of the God of the gods enjoy heavenly enjoyments in heaven. 20

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

They having enjoyed the spacious heavenly world, enter this moral world when their merit is exhausted. Thus those who follow the religion of the three (Vedas) desirous of pleasures get only going and coming (cycle of births). 21

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

I take upon Myself the burden of acquisition (of new things) and preservation (of old things) of those who worship Me with one pointed devotion and who are permanently merged (equipoised) in Me.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

Those devotees also who worship other gods with faith, even they worship Me alone, oh Kountaiya, but irregularly. 23

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

I am the enjoyer of all the sacrifices as well as their Lord ; but they do not know Me as I really am ; hence they fall down. 24

यान्ति देवव्रता देवान् पितन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् २५

The worshippers of gods go to them ; the worshippers of Manes go to them and those who sacrifice for the creatures go to them, and those who worship Me, come to me. 25

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

Whoso offers to Me with love or devotion a leaf, a flower, a fruit or even water, that offering of the self-controlled man made through love is relished by Me. 26

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

Whatever you do, or eat, or sacrifice or give, or practise penance, oh Kountaiya offer all that to Me. 27

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

Then you will be freed from the bond of actions yielding good and evil fruits. With your self ripe or developed with the Yoga of renunciation, you will come to Me, liberated. 28

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

I am the same to all beings, none is hateful or dear to Me; still those who worship Me with devotion are in Me and I am in them. 29

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

Even if the most sinful man worship Me, and none other, he must be regarded as a saint, for he has rightly resolved. 30

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

He immediately becomes righteous and attains eternal peace. Oh Kountaiya, know for certain that my devotee never perishes. 31

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥३२॥

Those relying on Me, though lowly born persons and women, Vaisyas and Shudras also go to the supreme state. 32

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

Then what to say of the holy Brahmins and royal devotees? Having come to this evanescent and joyless world, worship Me. 33

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

Fix your mind in Me, be My devotee, sacrifice to Me, and bow down to Me. Equipping yourself thus, you will verily come to Me — your supreme goal. 34

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे 'राजविद्याराजगुह्ययोगो' नाम नवमोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagavadgita Upanishad, in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is — thus ends the ninth chapter, entitled

The Raja-Vidya Raja-Guhya Yoga.

CHAPTER X

Vibhuti Yoga

(The Yoga of Manifestation)



IN the previous chapters, Arjuna has been repeatedly told that God is all-in-all, that there is nothing independent of Him and this idea of God is the only sound basis of real worship. He has been also told that God is One and immanent in all things and that he should think of and meditate upon Him at all times; and yet he would like to know some of the Lord's special manifestations and contemplate Him in them. Some of the manifestations were briefly described, in Chapter VII (v. 8-11) and now in this chapter they are amplified at Arjuna's request.

In the first 8 verses of this chapter the author

sums up all that he has said before of the unity and immanence of the God and the glory of worshipping Him in these His supreme attri butes Verses 9 11 give a miniature picture of a body of true Bhaktas who meet together and discourse on their spiritual experiences and thus enlighten each other and that such *spiritual fellowship brings down divine grace* and inspiration, and that their darkness is removed by a bright lamp of knowledge kindl ed by the God himself

In verses 12 18 Arjuna says that he learnt all this from the ancient saints and sages but now his faith is confirmed in these truths by hearing them from the Lord s mouth As he has not been fully satisfied from what he has heard before, he requests the Bhagwan to mention His chief Vibhuties or special manifestations which are described in v 19-40 It may be noted that some of these manifesta tions are fanciful and unscientific viz Vishnu as Aditya, and Marichi as Marut and the moon as a star (v 21) and that Kirti, Sri, Vak, Smriti, Medha and Dhriti are actual women, but virtues poetically represented as naris i e women (v 34), it may also be noted that

Vasudev of the Vrishnis (Krishna) has been stated as a manifestation only. (v. 37).

Lastly in v. 41-42 the precious truth — that everything that is great, glorious or beautiful in creation — is a special manifestation of the God and should help us in realising His presence therein and that the whole world is God's manifestation though only a partial one, has been stated and the chapter closed.

दशमोऽध्यायः।

विभूतियोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

The Bhagwan said — Oh mighty armed, hear once more my supreme word which I will speak to you, my beloved, with a desire for your well-being. 1

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

All the gods as well as the great Rishis do not know my origin as I am myself

the origin of the gods and the great Rishis all-round. 2

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

He who knows me as birthless and beginningless and the great Lord of creation, is undeluded amongst mortals and is liberated from all sins. 3

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

Reason, knowledge, sanity, forgiveness, veracity, sense-control, mind-restraint, joy, sorrow, being and non-being, fear and fearlessness. 4

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

Non-violence, equanimity, contentment, penance, charity, fame and infamy—all these mental states (dispositions) arise from me alone. 5

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

The seven great Rishis, the former four Manus, were born of my mind and nature, of whom the whole creation is the progeny. 6

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

He who thus knows my manifestations and my divine power (Yoga) in reality, becomes possessed of unswerving devotion ; there is no doubt about it. 7

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

I am the origin of all, from me everything evolves ; understanding this the wise worship me with emotion. 8

मच्चिता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

With their minds fixed on me, their life-forces set on me, enlightening one another

and constantly conversing about me, they are always content and happy. 9

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

To those who being constantly united with me, worship me with love, I give them the discriminating knowledge by which they come to me. 10

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

Out of compassion for them, I, *manifesting* myself in their hearts, dispel the darkness born of ignorance by the blazing lamp of knowledge. 11

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

Arjuna said — You are the supreme Being, the supreme Abode, you the holiest of the holy, you the eternal divine Person, primeval Deity, birthless and omnipresent. 12

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

All the Rishis, and the divine sage Narada, also as Asit, Deval, and Vyasa describe you thus, and you yourself tell me so. 13

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

All this I believe to be true, what oh Keshav, you say. Oh God, neither the gods, nor demons know your manifestation. 14

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Oh supreme Person, creator and Lord of all beings, God of gods and Over-lord of this world, You know yourself by your Self. 15

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

Deign to tell me without reserve all your divine manifestations by which pervading all these worlds you remain. 16

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

Oh Yogin, how am I to know you by constant meditation? Oh Lord in what aspects you are to be contemplated by me? 17

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

Oh Janardana, tell at length your divine power (Yoga) and manifestation; there is no satiety for me hearing your nectar-like words. 18

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

The Bhagwan replied — Behold, I will tell you only my divine manifestations that are prominent; oh best of Kurus, there is no end to the extent of my manifestation.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

Oh Gudakesha, I am the Self seated in the heart of all beings. I am the origin, the middle and the end also of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

I am Vishnu of the Adityas, I am the refulgent sun of the luminaries, I am Marichi of the Maruts and I am the moon among the stars. 21

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२

I am Sama veda of the Vedas, Indra among the gods, I am the mind of the senses, I am sentiency (consciousness) of the living beings. 22

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

I am Shankar among the Rudras, Kuber among Yakshas, Agni among the Vasus and Meru among the peaked mountains.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

Know me as Brihaspati the chief of the family-priests. I am Skanda of the generals, I am the Ocean of the water-reservoirs. 24

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

I am Bhrigu of the great sages, the monosyllable (Om) among words, I am Japa-yajna (the telling of beads) of the sacrifices and Himalaya among the immovables. 25

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

I am the fig-tree (Aswatha) among the trees, Narada among divine sages, Chitraratha among Gandharvas and Kapil Muni among the perfected souls. 26

...241.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

I am Uchaisravas of horses, nectar-born, Airavat among lordly elephants and king among men. 27

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

I am the thunder-bolt among weapons and the Kamadhenu (wish-fulfilling cow) among cows, I am Eros the progenitor and Vasuki among serpents. 28

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

I am Ananta (Shesha) of the serpents, Varuna among aquatic beings, Aryama among the manes and Yama among the controllers. 29

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

I am Pralhad among demons, Time among reckoners, Lion among beasts and Garuda among birds. 30

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

I am Wind among the purifiers, Rama among the warriors, Crocodile among fishes and the Ganges among streams (rivers). 31

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

I am the origin, middle and end of creations, oh Arjuna, I am the Science of the Self, among sciences, the controversy among the wranglers. 32

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

I am A among alphabets, the copulative or dual of the compounds, I am myself the eternal Time and the universal Supporter. 33

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिःश्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

I am all-destroying Death, the Origin of things to come. Of the feminine qualities. I am Fame, Sri (fortune), speech, memory, intelligence, courage and forgiveness. 34

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

I am Brihatsama among psalms, Gayatri among meters, Margashirsh among months and flowery season among seasons. 35

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

I am the dice among the cheats, lustre of the illustrious, I am victory, determination, goodness of the good. 36

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

I am Vasudev among Vrishnis, Dhananjaya among Pandavas, I am Vyasa among Munis and Ushana among poets. 37

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ।। ३८ ।।

I am the rod of the chastisers and the policy of those who wish to conquer, I am silence of secrets, also the knowledge of the knower. 38

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।। ३९ ।।

And the seed of all beings, that am I, oh Arjuna ; there is nothing moving or unmoving being which exists without me. 39

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ।।४०।।

Oh harasser of foes, there is no end to my divine manifestations. This detailed description of my manifestations by me is only illustrative (and not exhaustive).

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥

Whatever being is endowed with glory, beauty, of grandeur, know that all have sprung from a part of my Splendour. 41

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

But what is it to you, oh Arjuna to have known this detail. I remain pervading this whole world with a single fragment of my Self. 42

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'विभूतियोगो' नाम
दशमोऽध्यायः ॥
॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawadgita Upanishad, in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is—thus ends the tenth chapter entitled

The Vibbuti Yoga.

CHAPTER XI

Vishwarupadarshan Yoga

(Yoga of the vision of the Cosmic Form)



AT the end of the last chapter, the Bhagwan explained to Arjuna that all the principal manifestations formed but an infinitesimal portion of his vast mature. Hearing this he became more curious than ever to have a more complete view of his manifestations and therefore requested him to show his Virat or Cosmic Form. (v. 1-4). Bhagwan described to him his Cosmic Form in brief and as it was not possible for him to see the same with his physical eye, gave him spiritual sight and asked him to see it (v. 5-8). Sanjaya told Dhritarastra how it looked like (v. 9-14). Arjuna gave a detailed description to Bhagwan

of what he saw in the Cosmic Form (v. 15-31). Bhagwan also told him who really he was and what was his prowess and encouraged him to fight (v. 32-34). Arjuna was really overjoyed to see the Cosmic Form but at the same time he was frightened more or less. He therefore prayed to Bhagwan to assume his former form (v. 35-46). Bhagwan describing the grandeur of his Cosmic Form, assumed his original form (v. 47-50) and telling Arjuna that neither by Vedas, nor by austerity, nor by charity, nor by sacrifice can He be seen in the form in which Arjuna has seen him now, but by whole-hearted devotion alone He is thus known, truly seen and entered into, has closed the chapter.

The description of the Virat or Cosmic Form has come before in Rig-Veda tenth Mandal (Purushsuktha) and in some of the Upanishads viz. Chhandogya 7. 25, Mundaka 2. 1-4, Shwetashwatar 3. 14-17 and also in Mahabharat Udyoga Parva, chapter 131 ; but the description here is unique, appropriate and suited to the occasion.

एकादशोऽध्यायः ।

विश्वरूपदर्शनयोग

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अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna asked — These words you have uttered in order to oblige me, about the supreme secret concerning the Self — this illusion of mine has left me owing to them. 1

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

Oh lotus-eyed, the beginning, the end of the beings have been heard by me in detail from you, so also your imperishable greatness. 2

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

Oh supreme Lord, it is as you described your Self, to be, but now I wish to see your divine Form, oh supreme Person.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

Oh Lord, if you deem it possible to be seen, then, oh Lord of Yoga, show me your imperishable Self. 4

श्रीभगवानुवाच ।
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

The Bhagwan replied—Behold oh Partha, my forms by hundreds and thousands, of diverse kinds, divine, of various colours and shapes. 5

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

Behold oh Bharat, the Adityas, the Vasus, the Rudras, the Ashwins, the

Maruts as well, also many unseen wonders, behold. 6

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

Here today, oh Gudakesha, see in my body the whole of the universe with all the movables and immovables and whatever else you wish to see. 7

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

But as you are not able to see me with these very eyes of yours I give you divine sight. Now see my sovereign Yoga (Power). 8

संजय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sanjaya said—Having spoken thus, then oh king, the great Lord of Yoga Hari, showed to Partha his supreme divine Form. 9

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

With many mouths and eyes, with many wonderful sights, with numerous divine ornaments, with many divine upraised weapons. 10

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

Wearing many divine garlands and vestures, anointed with divine unguents, the all-marvellous God unlimited and all-pervading. 11

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

If the splendour of a thousand suns were to blaze out instantaneously, that would resemble the splendour of the Great Self. 12

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

There, then the Pandav saw the whole universe with its multiple forms in one place only in the body of the God of gods. 13

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

Then he — Dhananjaya, wonder-struck and with hairs standing on end, bowing down with his head to the Deity and with folded hands spoke thus. 14

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान्
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

Arjuna said — In thy body oh God, I see all the gods and all the varied hosts of beings as well, the god Brahma seated on his lotus throne, all the Rishis and the heavenly serpents. 15

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूपम् ॥ १६ ॥

I behold Thee everywhere with many arms, bellies, mouths, eyes and of infinite forms, oh Lord of the universe, oh Universal Form, I do not see thy end, nor thy middle, nor yet thy beginning. 16

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

I behold Thee with the crown, mace, and discus, as a mass of light shining on all sides, hard to look at, having the effulgence of a blazing fire or a dazzling sun and immeasurable. 17

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

Thou art the Imperishable, the supreme to be known. Thou art the supreme support of this universe. Thou art the Immutable, the protector of the eternal law of righteousness. Thou art, in my opinion the eternal Person. 18

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

I behold Thee without beginning, middle or end, of infinite prowess, with infinite arms, having the sun and the moon as thy eyes, with faces like blazing fire. and scorching universe with thy glare. 19

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुत रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

The intervening space between heaven and earth and all the quarters are pervaded by Thee. Oh high-souled one, looking at this marvellous and awful form of thine, the three worlds are extremely *distressed.* 20

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीता प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

These hosts of gods enter into Thee and some in fear invoke Thee with joined hands. Bands of great sages and siddhas cry 'Hail' and praise Thee with excellent hymns. 21

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

And the Rudras, the Adityas, Vasus and Sadhyas, Visway Aswins, Maruts and the Manes, the Ushmapas and the host of Gandharvas, Yakshas, Asuras and Siddhas are looking at Thee amazed. 22

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

Looking at thy huge Form, O mighty-armed with many mouths and eyes, many arms, thighs and feet, many bellies and terrible with many jaws, all the beings tremble and so do I. 23

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

Oh Vishnu (all-pervading One), on seeing Thee as touching the sky, radiant, many-colored, with open mouths and large glaring eyes my inmost soul trembles in fear and I find no courage nor peace. 24

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

When I see thy mouths terrible with their jaws, like Death's devouring flames, I lose sense of the directions and find no peace. Be gracious, oh God of the gods and Refuge of the universe. 25

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

All these sons of Dhritarastra with hosts of kings of the earth, Bhishma, Drona, yon charioteer's son (Karna) with our warrior-chiefs are hurrying into thy frightful mouths terrific with huge jaws. Some of them are seen clinging to the interstices of thy teeth with their heads crushed to pieces. 26-27

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

As many torrents of rivers flowing in the direction of the ocean enter into it, so are these heroes among men entering thy flaming mouths. 28

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

As moths enter the blazing fire with great speed only to be destroyed, so the people rush forcibly in your mouth, only to be killed. 29

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णोः ॥ ३० ॥

Oh Vishnu, devouring all these men, Thou art lapping them up from all sides with thy flaming mouths. Thy keen rays are scorching the whole universe, having filled it with their effulgence. 30

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

Tell me who Thou art of awful form. Salutation to Thee, oh supreme God, be gracious. I wish to know Thee well — who art the Primal One, for I do not understand thy purpose. 31

श्रीभगवानुवाच ।
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

The Bhagwan said — I am Death, the destroyer of the world, grown mature and engaged now in annihilating all the beings. Excepting thee, all the warriors that are arrayed in the rival armies shall be no more (die). 32

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

Therefore arise, gain renown and conquering your enemies enjoy a prosperous kingdom. These men have already been slain by me ; be only an instrument (apparent cause), oh Savyasachin (Arjuna).
33

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

Kill Drona, Bhishma, Jayadratha, and Karna and also other chief warriors who have been (really) slain by me. Be not pained. Fight and you are sure to be the conqueror of your enemies in the battle.
34

संजय उवाच ।
एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

Sanjaya said — Having heard this speech of Keshav, he — the wearer of the crown — Arjuna trembling and saluting with joined hands and prostrating in a frightened mood, spoke again to Krishna in a choked voice. 35

अर्जुन उवाच
स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Arjuna said — Oh Hrishikesha, the world is rightly delighted with thy praise and devoted to Thee and that the frightened Rakshasas fly in all directions and hosts of Siddhas all bow down to Thee. 36

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

And, why should they not, oh high-souled One, salute Thee who are greater than all the beings, the primal cause even of Brahma — oh Infinite One, oh God of gods, Thou art support of the worlds, the Imperishable, Being and Not-Being and that which is beyond them. 37

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

Thou art the First of the gods, the Ancient (Primeval) Person. Thou art the supreme Resting-place of the universe. Thou art the Knower and the Known, the highest Abode and oh Thou of endless forms, by Thee is the universe pervaded. 38

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Thou art Vayu, Yama, Agni, Varuna and the moon, Prajapati and the great grand-sire. Salutation to Thee, a thousand salutations. Salutation to Thee again and again. 39

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

Salutation to Thee in front, then salutation from behind. Salutation to Thee on all sides, oh Thou all. Thou art of infinite power and of immeasurable powers. Thou dost pervade all and therefore Thou art all. 40

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥
यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

If thinking Thee as my friend and not knowing this thy greatness, I addressed Thee in ignorance or affection "O Krishna, O Yadava or O Friend, if any dishonour I have done Thee by way of jest while walking or at play or lying in bed or sitting together or at meals whether alone or in the presence of friends, Oh Immutable One, I implore Thee to pardon me.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः ॥ ४३ ॥

Thou art the father of the world, movable and immovable. Thou art its great and adorable Preceptor. There is none equal to Thee in the three worlds. Oh Thou of matchless power, how can there be any one greater than Thee ? 43

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम्।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम्

Therefore bowing down by prostrating the body, I would propitiate Thee, the adorable God. Be pleased to bear with me, O God as a father with his son, a friend with his friend, a lover with his beloved. 44

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ।।४५।।

Having seen what was unseen before (i.e. thy Cosmic Form) I am delighted and yet my mind is distracted with fear. Show me that other form, O God. Be gracious O God of gods, and support of the worlds. 45

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

I wish to see Thee with the crown, mace and discus in hand, as before. Oh thousand-armed, Oh Thou of universal Form, assume that four-armed form again. 46

श्रीभगवानुवाच ।
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

The Bhagwan said — Pleased with you, O Arjuna I have shown thee this supreme form by my divine power — which resplendent, universal, infinite and primal no one but Thee has ever seen. 47

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

Oh chief of the Kurus, neither by the study of the Vedas, nor by sacrifices, nor by gifts, nor by rituals, nor by severe penances can this form of mine be seen in the world of men by any one but Thee. 48

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

Be not frightened or bewildered at seeing this awful form of mine. Free from fear and with a joyful heart behold again that other (usual) form of mine. 49

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा

Sanjaya said — Having thus spoken to Arjuna, Vasudev again showed him His own form and consoled him, the frightened one, the great Soul assuming a gentle form. 50

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

Arjuna said — Oh Janardana, seeing this gentle human form again I am now collected and restored to my natural state. 51

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

The Bhagwan said — The form of mine which you have seen is very difficult to see. Even the gods are constantly anxious to see it. 52

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

It is not possible to see me as you have done, by the (study of the) Vedas, nor by penance, nor by charity, nor by sacrifice. 53

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

Oh Arjuna, only by unswerving devotion alone, can I be thus known, seen and entered into in essence, oh harraser of foes. 54

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

Oh Pandav, he who does actions for me, whose supreme goal I am, who is my devotee and free from attachment and is without hatred of all beings, comes to me. 55

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'विश्वरूपदर्शनयोगो' नाम
एकादशोऽध्यायः ॥
॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawadgita Upanishad, in Brahmavidya (Subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is —thus ends the eleventh chapter entitled

The Visuarupa-darshan Yoga.

CHAPTER XII

Bhakti-Yoga

(The Yoga of Devotion)



THIS chapter deals with Bhakti Yoga. At the beginning Arjuna asks what kind of the two Bhaktas, (1) those who worship Sagun Brahman i.e. God with form (as was described in the last chapter) or (2) those who worship Nirgun Brahma i e. God without form, are best knowers of Yoga ? (v. 1). The Bhagwan replied that both the kinds of Bhaktas ultimately reach Me, but the trouble of the latter Bhaktas is greater ; those who' being devoted to Me, offer all their actions to Me, worship Me and meditate on Me, are saved immediately by Me. Therefore fix your mind and heart in Me, and then undoubtedly you will attain Me

(v. 2-8). Then Bhagwan mentioned four means or sadhanas for attaining God — one better (easy and conducive to happiness and peace) than the next following, viz. (1) Renunciation of the fruits of actions (2) Meditation (3) Knowledge (4) Practice (v. 9-12); and after describing the characteristics of His devotees (v. 13-20) the chapter is closed.

In this connection the following point should be well noted. The characteristics of the Karma-Yogi i.e. Sthitaprajna (a man of ripe, steady understanding or wisdom) mentioned in Chapter II. (v. 55-72) and those of a Bhakti-Yogi as stated here (v. 13-20) and those of the Jnana-Yogi to be mentioned later on in Chapter 18 (v. 51-56), are almost the same. From this it is clear that the author of the Gita sees no difference in these sadhanas viz. Karma, Bhakti and Jnana, but sees Yoga (concordance and harmony) in them.

द्वादशोऽध्यायः ।

भक्तियोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna asked — Thus those devotees who ever equipoised (in communion with Thee) worship Thee and those that worship the Unmanifest Eternal — of these who are the best knowers of Yoga? 1

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

The Bhagwan replied — They who fixing their minds in Me worship Me, ever equipoised and endowed with supreme faith, are in my opinion the best Yogins.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

But those who worship the Imperishable, the Indefinable, the Unmanifest, the All-pervading, the inconceivable, the Immutable and the Eternal. 3

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

Restraining all the senses, with an equal eye on all and engaged in the well-being of all the creatures, they also reach Me. 4

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

The trouble of those whose minds are set on the Unmanifest is far greater, for the state of the Unmanifest is difficult for the embodied to attain. 5

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

But those who having renounced all actions in Me, and making Me their dearest (supreme goal), worship Me, meditating on Me with unswerving devotion. 6

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

In no time, I become their saviour from the ocean of mortal existence, oh Partha, — of those who have completely rested their minds in Me. 7

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत उर्ध्वं न संशयः ॥ ८ ॥

Place your mind in Me alone, let your reason repose in Me, then you will remain in Me only, without a doubt. 8

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

But if you are not able to repose your mind in Me constantly, then strive to reach Me, Oh Dhananjaya by constant practice.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

Even if you are unable to practise this, then do works for my sake. Doing works in this way for Me, you will attain perfection. 10

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

If even you are unable to do this, relying on my Yoga (union with Me), renounce the fruits of all actions, being self-restrained. 11

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद् ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

Knowledge is superior to practice, meditation to knowledge. Renunciation of the fruits of actions to meditation. Peace follows renunciation. 12

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ॥
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

He who hates none, but affectionate and compassionate to all with no sense of I and mine (attachment and egoism), the same in pleasure and pain and forgiving. 13

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥

Contented always, this devotee with self-control and with firm determination, surrendering his mind and reason to Me, such a devotee of mine is dear to Me. 14

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

He by whom the world is not perturbed, nor he by the world, free from joy, anger, fear and hate such a one also is dear to Me. 15

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

He who is in need of nothing, pure, diligent, indifferent, without anguish and renouncing all (egoistic) undertakings, such a devotee of *mine* is dear to Me. 16

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥

He who neither rejoices nor hates, neither grieves nor desires, who renounces both good and evil, such a devoted one is dear to Me. 17

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ १८ ॥

He who is alike to foe and friend, the same in honour and dishonour, cold and heat, pleasure and pain and devoid of attachment. 18

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

To whom praise and blame are alike, who is silent, content with whatever comes, unattached to home, firm in mind, such a devoted man is my dear one. 19

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

Those devotees full of faith and making Me their supreme goal follow the nectar-like precept as it is taught, are very dear to Me. 20

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'भक्तियोगो' नाम
द्वादशोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-gita Upanishad, in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is —thus ends the twelfth chapter entitled *The Bhakti Yoga*.

CHAPTER XIII

Kshetra-Keshetrajna-Vibhag-Yoga

(The Yoga of the Distinction between the Field and the Knower of the Field)

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IN this chapter the Bhagwan has expounded the knowledge of the distinction between the Field (object) and the Knower of the Field (subject). Verses 1-6 describe what is the Field and its Knower. To be brief, Field is the body and its Knower is the Self. Then Jnana i.e. the means or qualities to gain it — 20 in number, and the opposite qualities constituting Ajnan (Ignorance) have been described in v. 7-11. Then follows a description of Jneyam — the real or total object of knowledge — the Absolute

defined here both in its immanent and transcendent aspects (v. 12-17). Then the subject of Purusha and Prakriti is touched and it is stated (v. 19-21) that Prakriti is the cause of causes and effects and Purusha the cause of the enjoyment of pleasure and pain. Verses 22-23 show the result or consequence of knowing the Absolute and its dual aspects viz. Prakriti with qualities, and Purusha. Then various means or sadhanas viz. Dhyana, Sankhya Yoga, Karma Yoga, Devotion etc. are mentioned in v. 24-25. Then stating that the world, movable and immovable is created by the union of the Field and its Knower (v. 26) and that the Absolute is all-pervading like the ether, and illuminating like the sun etc., and that those who know the knowledge of the distinction between the Field and its Knower, go to the Supreme (v. 27-34), the chapter is closed.

त्रयोदशोऽध्यायः ।

क्षेत्र-क्षेत्रज्ञयोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

The Bhagwan said — The body is called the Field, oh Kountaiya. He who knows this, is called the Knower of the Field by those who know it (the subject). 1

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

Know Me also oh Bharat, to be the Knower of the Field in all the fields. The knowledge of the Field and its Knower is, in my opinion 'the knowledge.' 2

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

What that Field is, and how-like and how-modified and whence it is, likewise who he is and what is his power, hear all this, in brief, from Me. 3

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

This has been variously sung by the Rishis in many metres separately and also by the Brahma-Sutras which are full of conclusive reasonings. 4

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

The great elements (not physical but metaphysical ones), the ego, the reason, the Unmanifest (Prakriti) the ten senses and the one (mind) and the five objects cognized by the senses. 5

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

Desire, hatred, pleasure, pain, aggregation, consciousness, steadiness, this all in brief is described as Kshetra with modifications. 6

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

Humility, unaustentiousness, non-violence, forgiveness, straighforwardness, self-control. 7

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

Dispassion to the objects of senses, egolessness, perception of the evil of birth, death, old age, disease and pain. 8

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

Non-attachment, absence of affection to wife and home etc., constant equilibrium of mind in desired and undesired things. 9

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

And unflinching devotion to Me, with constant meditation, resort to lonely places and dislike for worldly congregations. 10

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

Faith in the permanence of the knowledge of the Self and direct perception of the object of knowledge — this is declared 'knowledge,' other than this is 'ignorance.' 11

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

I will explain what is to be Known, knowing which one attains immortality. The Supreme Being without beginning is said to be neither Being nor Non-Being. 12

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

It has feet and hands everywhere, eyes, heads and mouths everywhere. It is all-ears, pervading all, It remains in this world. 13

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

That which is, as if cognized by the senses, yet which is beyond them, unattached, yet supporting all, free from qualities, yet the enjoyer of them. 14

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

Without and within all beings, unmoving as well as moving, unknowable on account of its subtlety; It is far and near. 15

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

Undivided, It yet remains as if divided in beings. It should be known as the upholder of beings ; the destroyer as well as their generator. 16

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

The Light of all lights, It is beyond darkness, It is knowledge, It is knowable and obtainable by knowledge and seated in the hearts of all. 17

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

Thus the field, the knowledge and the knowable are expounded to you in brief. My devotee knowing this becomes worthy of my being (state). 18

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

Know both Nature and Self to be beginningless, know all modifications and qualities to have been born of Nature. 19

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

Nature is said to be the cause of causes and effects; and the Self is said to be the cause of the enjoyment of pleasure and pain. 20

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

The Self identifying himself with Nature, experiences the qualities born of Nature; and his attachment to the qualities is the cause of birth in good and bad wombs. 21

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २२ ॥

The Supreme Self in the body is also described as supervisor, approver, supporter, enjoyer and the Great Lord. 22

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

He who knows Self and Nature with the qualities, though living in whatsoever condition, he is not reborn. 23

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

Some see this Self in the Self by the Self through meditation, others by speculative knowledge of the Self (Sankhya Yoga) and still others by the practical knowledge (Karma Yoga). 24

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

But others, ignorant of this, worship, hearing this from others. They also outcross death, relying on the precepts of the Shruti. 25

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

Whatsoever being is born moving or unmoving, know it, oh best of Bharatas, coming from the union of the Field and its Knower. 26

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७॥

He alone sees, who sees the Supreme God, sitting equally in all beings as imperishable in the perishables. 27

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२८॥

Seeing equally the God as sitting equally everywhere, he does not destroy the Self by the Self and so goes to the supreme state. 28

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

He who sees the actions being performed by Nature everywhere as also the Self as non-performer, he only sees. 29

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

When he sees the diversified existence of beings as in One and its emanation from it, then he attains the Supreme Being. 30

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

Being without beginning and without qualities, the Supreme Being Imperishable though seated in the body, oh Kountaiya, never works nor is affected (by works). 31

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

As the ether all-pervading is not affected because of its subtlety, so the Self seated in all the bodies is not affected. 32

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

As the one sun illumines this whole world, so does the Lord of the Field illumine the whole of the Field, oh Bharata.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

They who with the eye of Knowledge perceive the distinction between the Field and its Knower thus and also the release of creatures from Nature, go to the Supreme. 34

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'क्षेत्र-क्षेत्रज्ञयोगो' नाम
त्रयोदशोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-gita Upanishad, in Brahmavidya (subject of Metaphysics) in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is — thus ends the thirteenth chapter entitled *The Kshetra-Kshetrajna-Vibhaga-Yoga.*

CHAPTER XIV

Guna-Traya-Vibhaga-Yoga

(Yoga of Tripartite Qualities)



IN the last chapter it was stated that Prakriti was the cause of all causes and events; now this chapter explains at some length how Prakriti manages to do all these things through her three Gunas (Qualities), Sattwa, Rajas and Tamas.

In the beginning of the chapter after praising Jnanam, it is stated that Mahat Brahman (Prakriti) is the Yoni (womb) and God is the seed-imparting Father (Bija-prada Pita). All forms are said to arise from this union (v. 1-4). Bhagwan then proceeds to detail the nature of the three Gunas, their products and their results here and hereafter. These Gunas prove as bondage as they are all

bad in their effects and lead to various orders of embodied existence, high low or middling according to the Guna which prevails in it. Sattwa, the best of the Gunas, indeed gives knowledge and happiness but as products of Prakriti, these also are a bondage and must be eschewed like attachment and activity — the products of Rajas, and ignorance and inactivity — those of Tamas. These Gunas (literally ropes or strings) bind the finite self and obstructs liberation and union with the Absolute. The nature of the Absolute, being quite the opposite of their character, they must be all eschewed or got over before we can be united to Him. This is evident from verses 5-20 which describe the various effects of the three Gunas on human life and also from the remaining verses of the chapter which describe an ideal life favourable to the union with the Supreme.

The distinguishing characteristic of one who is free from these three Gunas (v. 22-25) is a quiet undisturbed serene mood, in which happiness and misery are alike, and gold, clod of earth and stone are alike, in which agreeable and disagreeable things are alike. Verse

26 states that he who invariably resorts to Bhakti Yoga with unswerving devotion becomes free from the three Gunas and attains to the condition of the Brahman. The last verse of the chapter says that "I am the embodiment of the Supreme Being, the Immortal, the Immutable, of eternal righteousness and perfect bliss". Who is this I? Is it the epic and Puranic Krishna the Vasudev of the Vrishnis? No, that Krishna only symbolises the real "Krishna" of the Gita — Him whom we are taught to realise as our own Self (in Chapter 6) and as the Self of the Universe (in Chapter 11). 'Aham' or I here means the 'Pratyagatma' i.e. the individual Self awakened to a consciousness of itself as a centre where the Absolute manifests itself in its perfect holiness and blissfulness

चतुर्दशोऽध्यायः ।

गुणत्रयविभागयोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

The Bhagwan said—I will again expound to you the best of all kinds of knowledge, knowing which all the sages have reached the supreme perfection. 1

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

Relying on this knowledge, those who have attained to the similarity of my nature, are not born even at the beginning of creation, nor are they troubled at the time of dissolution. 2

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

The Great Brahman (Nature) is my womb in which I place the germ ; thence comes the birth of all beings, oh Bharata. 3

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

Whatever forms are born in all the wombs, oh Kountaiya, the Great Brahman is their womb and I am the seed-giving father. 4

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

Oh mighty-armed, Sattwa (light), Rajas (activity) and Tamas (inertia) are the Nature-born qualities that bind the imperishable embodied self in the body. 5

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥ ६ ॥

Oh sinless one, of these Sattwa illuminating and healthy because of its purity, binds (the self) with attachment to happiness and knowledge. 6

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥ ७ ॥

Oh Kountaiya, Rajas as the nature of passion born of desire and attachment binds the embodied self with attachment to action. 7

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

But Tamas born of ignorance, know it as deluding all the embodied selves with error, sloth and slumber. 8

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

Oh Bharata, Sattwa attaches to bliss, Rajas to action and Tamas to error by confounding knowledge. 9

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

Oh Bharata, Sattwa prevails overpowering Rajas and Tamas; as also Rajas prevails overpowering Sattwa and Tamas; and Tamas prevails overpowering Sattwa and Rajas. 10

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

When light spreads through all the gates of the body, then it should be known that Sattwa is increased. 11

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

Oh best of Bharatas, when Rajas is increased, know that greed, propensity to action, beginning of actions, *restlessness*, desire are born. 12

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

Oh Kurunandana, when Tamas is increased, there are absence of light, sloth, error and delusion. 13

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

When an embodied self goes to dissolution when Sattwa is ascendant, then he goes to the spotless worlds of the sages of great knowledge. 14

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

Dying in Rajas, he is born among those who are attached to action ; likewise dying in Tamas he goes to the wombs of the senseless. 15

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

It is said that the fruit of good action is good and clean, that of Rajas is pain and that of Tamas ignorance. 16

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ।। १७ ।।

Knowledge springs from Sattwa, greed from Rajas and error, delusion and also ignorance spring from Tamas. 17

ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।। १८ ।।

Those who are established in Sattwa, go upwards, the Rajasas remain in the middle while the Tamasas, established in the vilest of qualities, go downwards. 18

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ।। १९ ।।

When the seer sees no other agent than the qualities and knows Him who is beyond them, he attains to my nature. 19

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ।। २० ।।

The embodied self crossing these qualities, born of the body, freed from birth, death, old age and pain, enjoys nectar of immortality. 20

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

Arjuna asked — Oh Lord, what are the marks by which one crosses the three qualities, what is his behaviour and how does he cross the three qualities? 21

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

The Bhagwan replied — Oh Pandava, he who does not hate light, activity or even delusion when they come into play, nor wishes for them when they cease to act. 22

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

He who sitting like one unconcerned, is not shaken by the qualities, thinking that the Gunas only act, stands firm and does not budge. 23

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

Balanced in pleasure and pain, abiding in the Self, with an equal eye on a lump of clay, stone and gold, to whom the lovable and the unlovable are alike, the self-confident and to whom censure and praise of himself is alike. 24

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

He who is the same in honour and dishonour, alike to friends and foes, and who abandons all undertakings, is said to have crossed the qualities. 25

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

And he who worships me with exclusive devotion, crossing these qualities, becomes fit to become the Supreme Being. 26

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

For I am the embodiment of the Supreme Being, the Immortal, the Immutable, of eternal righteousness and absolute bliss. 27

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'गुणत्रयविभागयोगो' नाम
चतुर्दशोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-gita Upanishad, in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is— thus ends the fourteenth chapter entitled

The Guna-Traya-Vibhaga Yoga

CHAPTER XV

Purushottam Yoga

(Yoga of attaining Purushottam)



THIS chapter is named Purushottam Yoga. In the beginning the Samsara or the visible world has been metaphorically described as a great Ashwattha (Bunyan) Tree (v. 1-3), and the way of cutting (or getting rid of) it and reaching the Absolute is shown (v. 4-6). Then the individual soul is described as a part of the Absolute, enjoying the objects of the world with his (five) senses and (sixth) mind and going to the other world with these parapheranalia after the death of the body (v. 7-11). Then the nature of the Absolute has been described as follows :—The light of the sun, the moon and the fire is His, that He,

permeating the earth, supports all the beings and being Soma (watery moon) nourishes all the herbs, and being the Vaishwanar (Fire of life) digests all kinds of food, and that He is seated in the hearts of all, and from Him proceeded memory, knowledge and their loss, and He is the maker of the Vedas and that He is to be known by them (v. 12-15). Then three Persons are described viz. (1) The Kshara (Perishable) i.e. all creatures (2) The Akshara (Imperishable) i.e. Prakriti or the Maya Shakti and (3) The Purushottam (Paramatma) i.e. the Absolute, higher than the first two, who pervading the three worlds sustains them. The concluding verses of the chapter state that he who knows Me, the Absolute thus i.e. as the Supreme Self, worships Me with his whole being, becomes wise and gains his object.

It may be noted here that the figure or the *metaphor of the Aswattha Tree has been taken* from the Katha Upanishad VI. 1, but there it is applied to the Brahman (Absolute) and not to the Samsara ; and that the non-illumination of the highest abode of the Absolute, by the sun, moon and fire has been mentioned in Katha Upanishad V. 15, Mundaka Upanishad II. 10 and Shwetashwatar Upanishad VI. 14.

पञ्चदशोऽध्यायः ।

पुरुषोत्तमयोग

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

The Bhagwan said — With roots above and branches below, the Ashwattha is said to be indestructible ; whose leaves the Vedas are. He who knows this is a Veda-knower. 1

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

Downwards and upwards its branches spread, nourished by the qualities, the objects its buds; and downwards its roots spread, connected with the action in the world of men. 2

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसंगशस्त्रेण दृढेन छित्वा ॥ ३ ॥

Here neither its form, nor end, nor beginning nor foundation is discerned. Cutting this firmly rooted Ashwattha, with the strong weapon of non-attachment. 3

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

Then that Abode beyond, should be searched for, having gone where there is no more return. To that very Primal Person I do surrender, whence this ancient energy has spread all round. 4

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

Without pride and delusion, conquering the evil of attachment, permanently poised in the Self, divested of all desires and freed from dualities named pleasure and pain undeluded they go to that Imperishable Abode. 5

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

The sun lights It not, nor the moon, nor the fire. Going where there is no return, that is my Supreme Abode. 6

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

An eternal portion of myself becomes the individual self in this world and draws the senses (five) with the mind as sixth inherent in nature. 7

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

When the ruler (of the body) assumes a body or passes out of it, he taking them, goes out as the wind, fragrance from its place. 8

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

Presiding over the organs of hearing, sight, touch, taste and smell, he experiences the objects. 9

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

The ignorant do not see Him whether departing or remaining or with qualities, but those with the eye of knowledge perceive. 10

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

The striving Yogis also see him as abiding in their self (body) but those untrained ones, struggling yet unripe, see him not. 11

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

The light of the sun that illumines the world as well as the light of the moon and of the fire, know that light as mine. 12

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

Permeating the earth I support all the beings by my vital power, likewise being the watery moon, I nourish all the herbs. 13

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

Becoming the Fire of life and seated in the bodies of living beings, I, united with the life-breaths digest the four kinds of food. 14

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

Also I am seated in the hearts of all ; from Me proceed memory, knowledge and their loss. It is I who am to be known by all the Vedas. I am the Maker as well as the knower of the Vedas. 15

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

There are these two Beings in the world — Perishable and Imperishable. The Perishable is all the creatures and the Imperishable is said to be Immutable. 16

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

But there is another Being, the highest called the Supreme Self who as the imperishable Lord, pervading the three worlds, sustains them. 17

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

As I surpass the Perishable and as I am higher than the Imperishable even, I am called in the world and in the Vedas, the Supreme Self. 18

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

He who undeluded knows Me thus as the Supreme Self, oh Bharat, knows all and worships Me with his whole being 19

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ २० ॥

Thus, oh sinless one, the supreme secret science has been told Knowing this, one will become wise and have his duties fulfilled, oh Bharat 20

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'पुराणपुरुषोत्तमयोगो' नाम
पञ्चदशोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagavad gita Upanishad, in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is—thus ends the fifteenth chapter entitled

The Purushottam Yoga

CHAPTER XVI

Daivasur-Sampat Vibhaga Yoga

(Yoga of Distinction between Divine and Demoniac Heritage)



THIS chaper describes the Divine as well as the Demoniac heritage Verses 1 3 describe the characteristics of the Divine heritage and v 4, those of the latter Verse 5 states that Divine heritage leads to liberation while the Demoniac one, to bondage and comforts Arjuna for his being born to the Divine heritage The sixth verse mentions two kinds of creations — the Divine and the Demoniac. The former has been fully described above and the latter will be now described in detail Thus v 7 20 give a detailed description of the Demoniac heritage Briefly, they i e. demoniac persons have not purity or correct

conduct, nor truth. They regard the world as unreal, without substratum or support, without God, springing from lust only. Holding this view, these wicked persons try to destroy the world. Full of insatiable lust and possessed of vanity, pride and arrogance, they engage themselves with impure resolves. They accumulate wealth by foul means for enjoyment and boasting of their possession and power, their parentage, they treat others with contempt and thus go to the infernal regions. Their worship is only nominal, but in reality they hate the Lord in their and other bodies. These wicked people are, therefore, consigned to the race of the demons.

Towards the end of the chapter v. 21-22, it is stated that Desire (lust), anger and greed are the three doors to hell. He who abandons these, strives for his good and goes to the supreme goal. The last two verses admonish us that he who abandons the precepts or injunctions of the Shastras (scriptures) does not obtain success, happiness or the supreme state. The sacred precepts should, therefore, be regarded as authoritative and followed in all our acts of commission and omission.

षोडशोऽध्यायः ।

दैवासुरसंपद्विभागयोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

The Bhagwan said — Fearlessness, purity of heart, steadiness in knowledge and realization, charity, self-restraint, sacrifice, study of scriptures, penance and straightforwardness. 1

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

Non-violence, veracity, absence of anger, renunciation peacefulness, absence of guile, compassion to beings, uncove-

tousness, gentleness, modesty and steadiness. 2

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

Vigour, forgiveness, fortitude, purity, absence of malice and absence of inordinate pride — these belong, oh Bharat, to him who is born to the Divine heritage. 3

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

Hypocricy, arrogance, pride, anger, harshness and ignorance — these belong to one who is born to the Demoniac heritage. 4

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

Divine heritage is for liberation and the Demoniac for bondage. Do not grieve, oh Partha, you are born to the Divine heritage. 5

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

There are two kinds of created beings, the Divine and the Demoniac. The Divine has been described at length, now hear from Me the Demoniac. 6

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

Demoniac men neither know right propensity or right abstention nor purity, not good conduct, nor is there any truth in them. 7

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

They say that the universe is devoid of truth, basis and without a god, produced by union caused by lust and nothing else. 8

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

Holding this view, these ruined souls of small understanding, of fierce deeds are born as enemies for the destruction of the world. 9

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

Giving themselves up to insatiable desire, full of hypocricy, pride and arrogance, holding wrong views through delusion, engage in action with improper resolves. 10

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

Entertaining immeasurable anxiety to the end of world's dissolution, with the gratification of the desires as the highest goal and being confident that this is all. 11

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

Bound by a hundred ties of desires and given over to lust and anger, they strive to obtain hoards of wealth by unjust means for sensual enjoyments. 12

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

This is gained by me today, this desired thing I shall gain. I have this and also I will have more money again. 13

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

This enemy has been killed by me, and others also I will kill. I am god, I am enjoyer, I am perfect, strong and happy. 14

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

I am wealthy, of noble birth, who is there to equal me ? I will sacrifice, I will donate, I will rejoice, thus deluded by ignorance. 15

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

Confounded by many thoughts, caught in the meshes of delusion, addicted to the gratification of desires, fall into foul hell. 16

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

Self-glorified, obstinate and filled with the intoxication of wealth and pride, they with ostentatiousness worship with nominal sacrifice, with disregard to rules. 17

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

Resorting to egoism, power, pride, lust, anger, malicious, hating Me in their and others' bodies. 18

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

These haters, cruel, the dregs of men I hurl continuously into demoniac wombs

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

Born in demoniac wombs birth after birth, these fools, oh Kountaiya, without attaining Me, sink into the lowest depth.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

Triple is the gate of hell, destructive of the self — Desire, anger and greed ; therefore one should renounce this triad. 21

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

A man freed from these three gates of darkness, oh Kountaiya, strives for his good and then goes to the supreme goal.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

He who abandoning the injunctions of the Shastras (scriptures) acts according to his will, does not attain perfection or happiness or the supreme state. 23

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

Therefore the Shastra is your authority in deciding what is to be done and what is not to be done. Knowing the precepts of the Shastras, you should perform your duties here. 24

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'दैवासुरसंपद्विभागयोगो नाम'
षोडशोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-gita Upanishad in Brahmavidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is — thus ends the sixteenth chapter entitled

The Daivasur-Sampat-Vibhaga Yoga.

CHAPTER XVII

Shraddha-Traya-Vibhaga Yoga

(Yoga of Division of threefold Faith)



IN the last chapter, Arjuna was advised to follow the injunctions of the authoritative Shastra in all his doings; and so the question of faith — whether to believe in the Shastra or not, naturally cropped up in his mind. He is therefore asking Bhagwan —" What is the state of a man who worships with faith, but does not follow Shastric injunctions ? " (v. 1). Bhagwan replied that threefold is the faith of man, Sattwic, Rajas and Tamas and that, man is made up of his faith, as his faith is, so is he (v. 2-3). Then the characteristics of three kinds of faith (v. 4-6), three kinds of diet (v. 7-10), three kinds of sacrifice (v. 10-13), three kinds of

Tapas (penance) pertaining to (1) the body, (2) the speech and (3) the mind (v. 14-16) and again three kinds of Tapas viz. Sattwic, Rajas, and Tamas (v. 17-19) are described. The concluding verses of the chapter 23-28 explain the sacred syllables Om, Tat, Sat used in the Upanishads to indicate the Supreme Being and give some of their secondary applications.

It may be noted here that the truth that man's religious faith and the character of the god he worships depend upon his own character, whether good or bad, is *clearly* recognized in this chapter.

सप्तदशोऽध्यायः ।

श्रद्धात्रयविभागयोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Arjuna asked — Those that sacrifice with full faith, but cast aside shastric injunctions, what kind is their faith (state), oh Krishna, either Sattwic, Rajas, or Tamas ? 1

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

The Bhagwan replied — Threefold is the faith of the embodied, born of nature, Sattwic, Rajas and Tamas ; hear it now. 2

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

The faith of all is according to their nature, oh Bharat. The man is made up of his faith. What his faith is, that verily is he. 3

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

Pure men worship the gods, the passionate the Yakshas and Rakshasas, the dark folk worship ghosts and spirits. 4

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

The men who perform severe penance, not enjoined by the shastra with hypocrisy and egoism, and impelled by the force of desires and passions. 5

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

The foolish people tormenting the aggregated elements forming the body and Me also seated therein, know them to be of demoniac faith. 6

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

Food also which is dear to all, is threefold. So also sacrifice, penance and charity. Hear now their distinction. 7

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः

Foods that promote life, vitality, strength, health, happiness and cheerfulness and also are tasteful, soft, substantial and agreeable are dear to the pure (Sattwics). 8

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

Foods that are bitter, sour, saline, overhot, pungent, dry and burning, causing pain, sorrow and disease are dear to the passionate (Rajasics). 9

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

That which is stale, tasteless, putrid, or even the leavings and unclean, such food is dear to the Tamasics. 10

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

That sacrifice which is offered by men without desire for fruit and according to injunctions, with the firm belief that it is their duty, is sattwic. 11

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

That sacrifice is rajas, oh best of Bharats, which is performed with a view to fruit and even for ostentation. 12

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

That sacrifice is called tamas which is not in accordance with injunctions and which is without distribution of food, without recitation of mantras and without sacrificial donations and devoid of faith.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

Worshipping gods, the twice-born, the preceptor and the sages, purity, straightforwardness, continence and non-violence are called the bodily penance. 14

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

Speech causing no annoyance, true, pleasant and beneficial and also continuous study of the scriptures are called penance of speech. 15

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

Serenity of mind, gentleness, silence, self-restraint, purity of heart — all this is called the mental penance. 16

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

This threefold penance practised by resolute men with supreme faith, without an eye to the fruit, is called sattwic. 17

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

That penance is called rajas which is performed in order to gain honour, reverence and worship, and with ostentation, which is fickle and transitory. 18

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

That penance is called tamas which is performed with foolish obstinacy and causing pain or with the object of destroying others. 19

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

That gift which is given to one who has done no good in return and which is given at the right place, right time and to a worthy person with a full conviction that it ought to be made, is called sattwic. 20

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

But that gift is regarded as rajas, which is given with a view to receiving in return, or with an eye to fruit or given grudgingly. 21

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

That gift is regarded as tamas which is given at a wrong place or to an unworthy person, disrespectfully and contemptuously. 22

ॐतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

'Om Tat Sat'—this has been considered as the threefold designation of Brahman. By that were ordained of old, the Brahmanas, the Vedas and the sacrifices. 23

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

Therefore with the chanting of Om, the acts of sacrifice gift, penance are always commenced according to the injunctions by the knowers of Brahman. 24

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

By the chanting of Tat, without coveting the fruit, the acts, sacrifice, penance and gift of various kinds are performed by those desiring emancipation. 25

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

The word Sat is used in the sense of reality and goodness ; likewise, oh Partha, in righteous deeds. 26

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

Steadfastness in sacrifice, penance and gift is called Sat ; and action for its sake is called Sat. 27

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

Whatever is sacrificed, given or penance performed, but without faith is called Asat. Oh Partha, it is of no avail here or hereafter. 28

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे 'श्रद्धात्रयविभागयोगो' नाम सप्तदशोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-gita Upanishad in Brahmavidya (subject of Metaphysics) in the Science of Yoga in the dialogue between Sri Krishna and Arjuna, this is — thus ends the seventeenth chapter entitled

The Shraddha-Traya-Vibhaga Yoga.

CHAPTER XVIII

•

Moksha-Sannyasa Yoga

(Yoga of Release by Renunciation)



As this chapter summarises the teachings of the previous chapters, this is called by some 'One-chapter-Gita'. At the beginning, Arjuna questioned about the principles of Sannyasa and Tyaga (v. 1) and Bhagwan replied that Sannyasa (Renunciation) is the giving up of works springing from desires and Tyaga (Abandonment) is the giving up of the fruits of actions (v. 2) and that sacrifice, benevolence and penance should not be abandoned as they bring about the purity of the soul, but they should be done without attachment and the desire for their fruits (v. 5-6). Then v. 7-9 describe the threefold Tyaga viz. Tamas, Rajas, and Satt-

wic It is not possible for a living being to abandon all actions He who abandons only their fruit is really a Tyagi (v 11) According to the Sankhya doctrine there are five causes for the accomplishment of all actions, viz (1) Support (Body), (2) Agent (Actor), (3) Various instruments (Organs of sense and action), (4) Various kinds of motor forces and lastly (5) Fate or Providence (v 13 15) That being so, he who boasts as an actor is a fool and that he who is free from egoism is not bound by actions (v 16-17) Then three fold impulses to action and threefold constituents of action are mentioned (v 18) Then the threefold nature of knowledge, action actor, understanding, firmness and pleasure is described and it is stated that nothing in the whole world is free from the three qualities of nature (v 18-40) Then the duties of Brahmins, Kshatriyas, Vaishyas and Shudras, according to their nature are described and it is stated how a man doing his duties worships God by offering them to Him and attains perfection and how doing one's duty however difficult it may be, is preferable to other's easily performable duty (v 41-48)

Then v. 49-55 state how real actionlessness is achieved by renunciation and how to attain the highest end of knowledge-perfection, or the Supreme Being and describe the characteristics of a Jnani. Then v. 56-68 describe the importance of Buddhi Yoga (Yoga of discrimination) and asks Arjuna to follow the same. Verses 59-60 point out the harmful effects of not doing one's natural duties and v. 61-62 advise him to surrender fully to the all-pervading and immanent God seated in the hearts of all and v. 63 advises him to reflect well and do as he likes. Verses 64-66 give the final advice and the secret of secrets as follows :—Fix your mind on Me (God), be My devotee, sacrifice to Me, bow down to Me, abandon all duties and take refuge in Me. If you do this, you will be absolved from all sins and saved, don't grieve.

The concluding verses state the persons who are authorised to study the Gita and the result of studying the same. Then finally Arjuna states that his delusion is gone and doubts cleared and that he shall do his duty as advised. Lastly Sanjaya also relates the good effects of hearing the Gita and seeing the cosmic form and closes the chapter with his firm conviction

that "Wherever is Krishna, the Lord of Yoga and Arjuna, the Archer, there are surely prosperity, victory, abundance and immutable righteousness."

अष्टादशोऽध्यायः ।

मोक्षसंन्यासयोग

卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐卐

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

Arjuna asked—I desire, oh mighty-armed, to know the truth of Sannyasa and also, oh Hrishikesh and slayer of Madhu, of Tyaga. 1

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

Bhagwan replied — The sages know Sannyasa to be the abandonment of actions with a view to fruit, and wise men say that the relinquishing of all fruits of actions to be Tyaga. 2

त्याज्यं दोपवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

Some thoughtful men say that action is to be abandoned as it is faulty, while others say that the act of sacrifice, benevolence and penance should not be abandoned. 3

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

Oh best of Bharats, hear my decision as regards Tyaga. Oh best of men, Tyaga is reported to be threefold. 4

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

An act of sacrifice, benevolence and penance is not to be abandoned, but must be performed, as sacrifice, benevolence and penance are purifiers of the thoughtful. 5

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

But oh Partha, even these acts are to be performed, leaving aside attachment and fruits. This is my decided and ultimate opinion. 6

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

Verily the renunciation of an obligatory action is not proper. Its abandonment owing to delusion is said to be Tamas. 7

दुःखमित्येव यत्कर्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

He who abandons action only because it is painful or for fear of bodily suffering, making thus a Rajas Tyaga never gets the fruit of his Tyaga. 8

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

Oh Arjuna, when an obligatory act is performed as a duty only, abandoning attachment and fruit, that Tyaga is regarded as Sattwic. 9

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

The Tyagi full of purity, intelligence with his doubts dispelled, does not hate unpleasurable act, nor is attached to the pleasurable. 10

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

Actions cannot be abandoned completely by an embodied being. Therefore he who relinquishes the fruit of action is called a Tyagi. 11

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

Good, evil and mixed is the threefold fruit of action of non-relinquisher hereafter, but never of the Relinquisher. 12

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

Oh mighty-armed, know therefore five causes from me as *declared* in the Sankhya doctrine for the accomplishment of all actions. 13

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

The body as well as the actor and the various organs and also the diverse kinds of motor forces and fifthly fate or providence. 14

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

Whatever action a man commences by his body, speech or mind, whether right or wrong, these five alone are its causes. 15

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

That being so, he who owing to unrefined reason, looks on his self as the actor, that fool verily does not see. 16

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

He who is free from egotism and whose reason is not affected, even killing all these people, does not kill (in reality), nor is he bound. 17

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधाः कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

Knowledge, what is to be known and the knower constitute the threefold impulse to action. The organ, the action and the actor make the threefold constituents of action. 18

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

Knowledge, action and actor are only threefold according to the difference of quality, as declared in the categories ; hear them also fully. 19

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

That by which one Indestructible Being in all beings (Unity in diversity) is seen as inseparable in the separated, know that knowledge to be Sattwic. 20

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

But that knowledge which sees the manifold existence of different kinds in all beings as separate, know that knowledge to be Rajas. 21

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

While that knowledge which belongs to a particular thing as whole, without reason, without perceiving the reality and also narrow, the knowledge is declared to be Tamasic. 22

नियतं संगरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

An obligatory action performed without attachment or anger and hate, by one not looking to the fruit is called Sattwic. 23

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते वहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

But that action which is undertaken through delusion, without regard to the consequence, loss, injury and capacity is called Tamas. 24

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म तत्तामसमुदाहृतम् ॥ २५ ॥

But that action which is done by a man of desire or with egoism, with much effort, is called Tamas. 25

मुत्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

Devoid of attachment and egoism, with firmness and enthusiasm, unperturbed in success or failure, such an actor is called Sattwic. 26

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

Passionate, desirous of fruit, greedy, harmful, impure and swayed by joy and sorrow, such an actor is called Rajas. 27

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

Unsteady, vulgar, conceited, deceitful, malicious, indolent, despondent and procrastinating, such an actor is called Tamas.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

Oh Dhananjaya, hear the threefold division according to qualities of understanding and firmness as related unreservedly and severally. 29

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

That understanding which knows activity and abstinence, duty and non-duty, fear and fearlessness, bondage and liberation is Sattwic. 30

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ।। ३१ ।।

That understanding which knows right and wrong, duty and non-duty incorrectly is Rajas. 31

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ।। ३२ ।।

Oh Partha, that understanding enveloped by darkness thinks wrong to be right and all things as other than they are, is Tamas. 32

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी।।३३।।

The unswerving firmness by which through Yoga the activities of mind, vital force and senses are held (in control) that firmness is called Sattwic. 33

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसंगेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

Oh Arjuna, but that firmness by means of which the objectives of duty, desire and wealth are held out and which is, oh Partha, occasionally attached to fruit, is Rajas firmness. 34

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

Oh Partha, the firmness which does not leave sleep, fear, sorrow, despair and vanity — that stupid firmness is Tamasic. 35

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

And now hear from me the threefold happiness where through practice the mind rejoices and goes beyond the end of pain. 36

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

That pleasure which is venomlike at first but nectarlike in the end is called Sattwic, born of the blessing of self-knowledge. 37

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

That pleasure is said to be Rajas which is produced from the contact of senses with their objects — nectarlike in the beginning but venomlike in its effect. 38

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

That pleasure which is at first and also in its consequence, delusive of the self and which is born of sleep, indolence and carelessness is Tamasic. 39

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

There is no being either on this earth or even in heaven amongst the gods, which is free from these three qualities, born of nature. 40

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसंगेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

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सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

There is no being either on this earth or even in heaven amongst the gods, which is free from these three qualities, born of nature. 40

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

Oh harrasser of foes, the duties of Brahmins, Kshatriyas, Vaishyas and Shudras are divided according to the qualities of their nature. 41

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

Tranquility, self-restraint, penance, purity, forgiveness, straightforwardness, knowledge (intellectual) and realization (spiritual) and faith are the characteristics of Brahmins by nature. 42

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

Valour, spiritedness, firmness, mindfulness, not flying from the battle, benevolence, governing power — these are the characteristics of Kshatriyas by nature. 43

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

Agriculture, cow-protection and trade are the characteristics of a Vaishya by nature ; and action of the nature of service is the characteristic of a Shudra by nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

Man engrossed in his own duty attains perfection. How he being engaged in his own duty, attains perfection, hear it from Me. 45

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

He from whom all beings emanate and by whom the whole is pervaded, worshipping Him by performing his duty a man attains perfection. 46

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

Better is one's duty though defective than the duty of others well-performed. Doing one's duty enjoined by one's nature, one does not incur sin. 47

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

One should not abandon one's work to which one is fitted by nature, though faulty. All undertakings are clouded with defects as fire by smoke. 48

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

With unattached reason everywhere, self-conqueror, with departed desires, one attains the state of supreme actionlessness through renunciation. 49

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

Oh Kountaiya, know from Me, in brief, how one attains the Supreme Being, who has attained perfection — that highest state of knowledge. 50

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

With pure reason, restraining oneself with firmness, casting aside objects like sound and others and abandoning anger and hate. 51

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

Dwelling in solitude, moderate in eating, with speech, body and mind under control, absorbed in meditation and constantly relying on dispassion. 52

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

Abandoning egoism, stubbornness, arrogance, desire, anger, acquisitiveness and selfless and calm, he becomes fit to be Brahman. 53

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

Becoming Brahman, serene in the self, he neither grieves, nor desires; the same to all beings he attains the supreme devotion to Me. 54

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

By devotion he knows Me completely, how great I am and who I am in reality. Thus knowing Me in essence, he forthwith enters into Me. 55

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

Even after performing all actions, but depending on Me, he attains the eternal and imperishable state by my grace. 56

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

Surrendering mentally all actions to Me, absorbed in Me and resorting to the Yoga of discrimination, fix your mind always in Me. 57

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥५८॥

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With your mind fixed in Me, you will cross all obstacles by my grace, but if from egoism, you will not hear, you will be utterly destroyed. 58

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

That what you think you will not fight, relying on your egoism — that determination is futile, your nature will compel you.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

Oh Kountaiya, one is bound by duty born of one's own nature though you do not desire through delusion not to do it, that even you will do it being helpless. 60

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

Oh Arjuna, the Lord is seated in the region of the heart of all beings, whirling all beings as if mounted on a machine by His Divine power (maya). 61

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

Oh Bharata, take refuge in Him with all your being; with His grace you will obtain supreme peace and eternal abode. 62

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

Thus knowledge, more secret than secrecy itself has been taught to you by Me. Reflecting completely, do as 'you like. 63

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

Listen again to my supreme word, most secret of all. You are most certainly dear to Me, therefore I shall speak what is conducive to your good. 64

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

With your mind full with Me, be my devotee, *sacrifice to Me*, and bow down to Me. You will surely come to Me. I promise this as you are dear to Me. 65

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

Abandoning all duties, take refuge in Me alone. I will absolve you from all *sins, do not grieve. 66*

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

Never is this to be spoken to one who is without penance, and never to a non-devotee, nor to one who *is* not desirous to listen and not to him who carps at Me. 67

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

He who teaches this *supreme* secret to my devotees, having shown the supreme devotion to Me, will doubtless come to Me. 68

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

Nor is there any one who does more service to Me than he ; nor will there be any one dearer to Me on this earth. 69

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

And he who studies this dialogue of ours, by him I shall be worshipped by the sacrifice of knowledge. This is my definite opinion. 70

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥७१

That man full of faith and without malice who hears, he also being liberated, will attain the auspicious regions of the meritorious. 71

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

Oh Partha, have you heard this with one-pointed mind? Has your delusion born of ignorance been dispelled, oh Dhananjaya? 72

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Arjuna replied — Oh Immutable One, my delusion is destroyed, recollection gained by your grace. I stand with all doubts dispelled. I will act according to your word. 73

संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

Sanjaya said—Thus I heard this marvellous dialogue between Vasudeo and high souled Partha that causes the hair to stand on end. 74

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात् कथयतः स्वयम् ॥७५॥

By favour of Vyasa, I heard this supreme and most secret doctrine — *Yoga* from the Lord of Yoga himself expounding it. 75

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

Oh king, remembering and remembering this marvellous and holy dialogue between Keshav and Arjuna, I rejoice again and again. 76

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

Remembering and remembering that wonderful form of Hari, great is my amazement, oh king, I am transported with joy repeatedly. 77

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

Wherever is Krishna, the Lord of Yoga and Partha the Archer, there are surely prosperity, victory, abundance and immutable righteousness. This is my unshakable belief. 78

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'मोक्षसंन्यासयोगो' नाम
अष्टादशोऽध्यायः ॥

॥ ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

In the Bhagawad-gita Upanishad in Brahma-Vidya (subject of Metaphysics), in the Science of Yoga, in the dialogue between Sri Krishna and Arjuna, this is — thus ends the eighteenth chapter, entitled

The Moksha-Sannyasa Yoga

APPENDIX 1

(Gita belongs to the same class as the older Upanishads).

THE late Justice Mr. K. T. Telang draws attention in his introduction to the Bhagawad-gita (pages 11-13) to the several passages in the Gita which it is not very easy to reconcile with one another and no attempt is made to harmonise them. These passages may be divided in three groups as follows —

(1) *Knowledge superior to Yoga.*

उदाराः सर्वं एवैत ज्ञानी त्वात्मैव मे मतम् । ७·१८
तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । ६·४६
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते. ४·३८
श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद् ध्यानं विशिष्यते ॥ १२·१२

(2) *The Lord receives the sin or merit of none.*

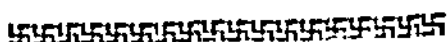
नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । ५·१५
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । ५·२९
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥ ९·२४

(3) *None hateful or dear to me*

समोऽह सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रिय । ९ २९
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रिया । १२ २०
मामेवैष्यसि सत्य ते प्रतिजाने प्रियोऽसि मे १८ ६५
प्रियो हि ज्ञानिनोऽत्यर्थमह स च मम प्रिय । ७ १७
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तम । १८ ६९
तानह द्विषत क्रूरान् ससारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६ १९

These irreconcilable passages or real inconsistencies indicate a mind making guesses at truth, rather than a mind elaborating a complete and organised system of philosophy There is not even a trace of consciousness on the part of the author that these inconsistencies exist And *the contexts of the various passages indicate* that a half truth is struck out here and another half truth there with the special reference to the special subject then under discussion, but no attempt is made to organise them in a higher synthesis Having regard to these points and to the further point that the sequence of ideas throughout the verses of the Gita is not always easily followed, Mr Telang comes to the con clusion that the Gita is a non systematic work and in that respect belongs to the same class as the older Upanishads

APPENDIX 2



THE Kathopanishad is one of the most famous of the Major Upanishads. In many parts the Katha seems to be the Proto-type of the Bhagawad-gita, as for instance :—

(I) In the image of the Asvattha tree with its root turned upwards and its branches wending downwards (II. 3-1 ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः). The figure of the world-tree called Asvattha employed in the first four verses, Ch 15 of the Gita is obviously an elaboration of the Upanishad Mantra. The Upanishad after describing the world-tree does not speak of cutting it down, as the Gita does.

(II) In the inter-relation of senses, mind, intellect and self (1-3-10 इंद्रियेभ्यः पराह्यर्था अर्थेभ्यश्च परं मन. । मनसस्तु परा बुद्धिर्बुद्धेरात्मामहान्परः—compare Gita(३–४२ इंद्रियाणि पराण्याहुरिंद्रियेभ्यः परं मनः । मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः).

(III) In the description of Atman as veritably unborn, immortal, eternal, and as neither killed nor killer (I 2, 18 19 न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्नबभूव कश्चित् । अजो नित्य शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ हन्ता चेन्मन्यते हन्तु हतश्चेन्मन्यते हत। उभो तो न विजानीतो नाय हन्ति न हन्यते ॥ Cp Gita 2, 19 20 य एन वेत्ति हन्तार यश्चैन मन्यते हतम् । उभौ तौ न विजानीतो, नाय हन्ति न हन्यते ॥ न जायते म्रियते वा कदाचित् नाय भूत्वाभविता वा न भूय । अजो नित्य शाश्वतोऽय पुराणो न हन्यते हन्यमाने शरीरे ॥)

These resemblances are taken from "the Creative Period" by Messrs Ranade and Belvalkar Professor D S Sharma, M.A, in his book "The Katha and the Gita' has given three more resemblances, and also eight more either in *idea* or in the phrasing

Dr George C. O Hass, in his list of recurrent and parallel passages appended at the end of Mr Robert Ernest Humes' *"The Thirteen Principal Upanishads"* has given more instances, of resemblances He has given one such instance which is repeated in the Gita itself five times, as follows

(1) II 17 (b) अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
(2) VIII 22(d) यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ।
(3) XVIII 46 (b) यतः प्रवृत्तिर्भूताना येन सर्वमिदं ततम्

(4) IX. 4 (a) मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

(5) XI. 38 (d) वेत्तासि वेद्यं च परं च धाम, त्वया ततं विश्वमनंतरूप ।

Regarding these, 'the Creative Period' adds that—' But more than any of these resemblances, stands the great resemblance of the dialogue and the denouement of the two philosophical poems. In the one, Yama is the teacher of Nachiketas, while in the other Krishna is the teacher of Arjuna.

In short, the subjects dealt with in both the works, viz. (1) Death in some form or another, (2) the relation of the soul in man to the Universal soul and (3) the nature of the Ultimate Reality and the spiritual wisdom imparted in them are almost the same.
